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# The Princeton Seminary Bulletin

## Religious Concern and Christian Commitment

John A. Mackay

## Strength Through Weakness

Hugh T. Kerr

## Reflections Upon an Autobiography

Ganse Little

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Volume L · February 1957 · Number 3

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# The Princeton Seminary Bulletin

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Donald Macleod, Editor Edward J. Jurji, Book Review Editor

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# IN THIS ISSUE

THE first issue of the *Bulletin* for the year 1957 features some of the outstanding events of the First Term of the academic year. President Mackay's address, given at the opening of the Seminary on September 26, was considered by all who heard it as being one of the most comprehensive and prophetic he has delivered in recent years and, therefore, we are both grateful and proud to include it in this issue.

The sermon for the annual Students' Day of Prayer was given this year by Professor Kerr. It is commended to our readers as an exceedingly thoughtful and deeply devotional treatment of the subject of Prayer.

With the publication last autumn of his autobiography, Harry Emerson Fosdick has given us some glimpses of his role in and reflections upon the great era through which he has preached and worked. We invited one of our distinguished alumni, the Reverend Ganse Little, minister of the First Presbyterian Church, Pasadena, California, to write for us his appraisal of and reaction to this significant book.

In view of the increasing significance of the Choir in the life and program of the Seminary, we are printing an interesting account of its activities by the Director, David Hugh Jones, and the story of the Summer Tour 1956, by Thomas E. Fisher, a member of the Middler Class.

We are grateful to Dr. Loetscher and Dr. Hopper for their detailed and interesting notes in *Princetoniana* and *The Alumni News*.

D.M.

# RELIGIOUS CONCERN AND CHRISTIAN COMMITMENT*

John A. Mackay

It is fitting that I should begin with a word of welcome. I greet, accordingly, all of you here present, both those who return to the campus, and those who are here for the first time. I welcome in a special manner our guests from foreign countries. I am particularly happy that so many members of the Younger Churches are with us. To our missionary guests in Payne Hall I want to say that I hope you will feel yourselves full members of our Princeton Seminary family, whether or not you enroll in classes.

### SADNESS

I interpret my own mind, and I know I interpret the mind of many others when I say that we begin this 145th session of Princeton Seminary with a very great sense of loss. In the course of the past year we had to say farewell to two very beloved and distinguished teachers, Dr. Donald Gard and Dr. Paul Lehmann. Dr. Gard is now minister in that historic church of Trenton, the First Presbyterian Church. After a long inward struggle, he felt that God was calling him to the pastorate and he accepted the challenge of a historic congregation in the capital of New Jersey.

Dr. Lehmann felt the lure and challenge of the new situation created on the Harvard University campus by the reconstitution of the University's School of Divinity. He was invited to occupy the chair of Theology. The opportunity to represent confessional, Reformed theology, in that great seat of learning was a challenge which he could not take lightly. We here are going to miss him greatly, but we console ourselves with the fact that we have sent a missionary to that great frontier which is Harvard.

In the course of the summer a beloved figure, the most venerable of our community, as well as Princeton University's oldest alumnus, the Reverend Paul Martin, passed on to his reward. He was in his ninety-fourth year. I can never forget this beloved man because it was with him I corresponded forty-four years ago when I first thought of coming to this campus.

There passed away also in the course of the summer another equally beloved, though in these past years less known, figure, the widow of my distinguished predecessor and dear friend, Dr. J. Ross Stevenson. Mrs. Stevenson was the gracious lady of Springdale when I was a student. She always retained her love for the community and was with us for a social function a very few weeks before her death. She has left behind her an imperishable and inspiring memory.

We mourn, too, the loss of a much-loved member of our student community, Richard Sawyer of Santa Rosa,

* Address delivered in Miller Chapel on September 25, 1956, at the opening of the new academic year in Princeton Theological Seminary.

California. Richard was a Phi Beta Kappa of Dartmouth, and served as President of last year's Junior Class. At Christmastime he left for home in a state of deep depression. He put himself under medical and psychiatric care. He appeared to be making good progress when suddenly, and unexpectedly, his life history came to an end. We mourn this beloved figure who occupied a seat in this Chapel last year.

GLADNESS

While our feeling of loss is deep and poignant, it is accompanied by a very real sense of exhilaration. It will be our privilege during the school year upon which we enter to have the presence and services for two terms, the second and the third, of one of the most distinguished scholars in the Protestant world. I refer to Dr. Hendrik Kraemer, late Director of the Bossey Institute in Switzerland. Dr. Kraemer will teach some of the courses taught by Dr. Lehmann; and the unique privilege will be ours of the companionship in our midst of this great scholar.

It is thrilling also to feel, and to see with our eyes, that the new Library is well under way. It is going to be, as you have observed, a very distinguished building. From the architectural point of view, no one will feel let down, not even the most sensitive aesthete in Princeton. The Robert E. Speer Library will be a very capacious building. Dimensionally it will be the largest structure to be owned by any theological seminary, not only in this country, but in the whole world. It will be a place for books and a haven for study. There will be four classrooms and other rooms where we can give expression to what it means to be members in a community of learning. According to the builder's calculation, the structure should be completed some time in March, at the latest in April. The cornerstone was laid last week, and I hope we shall be in a position to dedicate the building at Commencement time next June.*

There is something further that causes exhilaration. Evidence is multiplying that the Presbyterian Church to which this Seminary belongs is getting ready to give the highest priority to theological education. Knowing that confessional seminaries will not likely be the recipients of bounty from the great Foundations, the Church is bracing itself to match anything the Foundations may do. Theological education is regarded by the Church-at-large as so important that nothing will be left undone to make its institutions the peers of the best centers of theological learning that exist. I mention this because the prospect inspires me. Princeton Seminary is committed to two things. We are committed to a confessional heritage, which we believe has something to offer to the Church Universal. We are determined at the same time never to be sectarian, but to put all we have and are at the service of the One Church of Jesus Christ which is His Body, scattered abroad throughout the earth. It is for that reason that members of other churches are as welcome on this campus as those preparing for the ministry of the Presbyterian Church in the United States of America. For the same reason, I want to say to all our guests from other lands and

*At the meeting of the Board of Trustees on October 9, the dedication date was set for October 8, 1957.

churches: we not only bid you welcome, we thank God for you and for what you mean to us in the fellowship of the common faith.

## RELIGIOUS CONCERN

During the past summer, as I pondered the question of an appropriate theme for this evening, my thoughts came to rest on a topic which I have formulated in these words, "Religious Concern and Christian Commitment."

These two interests are closely related, but quite different from one another. I want to analyze the significance of each and to distinguish them one from the other as carefully as I can.

One of the phenomena of our time is a revived interest in religion or a new concern about religion. This interest or concern has taken on several contemporary expressions.

### I. CONCERN TO CONTROL LIFE BY RELIGION

In certain quarters there exists a *concern to control life by religion.*

An outstanding and, we might say, a quite sinister example of this concern we have in *Fascist Spain.* I cannot speak about Spain without becoming deeply moved and even lyrical. To Spain's people, to Spain's culture, to Spanish friendships, I owe more than words can describe or life repay. At this moment that beloved land is under the most sinister and hated government, and I speak advisedly, in Spanish history. One aspect of the Spanish phenomenon of today might be crystallized in these words: Nationality is identified with a given form of religion, namely Roman Christianity, while the State is called upon to execute the will of the Hierarchy.

The present situation in Spain has been created by a notorious doctrine which in Spanish is called "Hispanidad"; we might translate it "Hispanism." According to this doctrine, it is inherent in the historic and cosmic scheme of things that Roman Christianity and Spanish nationality should be inseparably, inexorably, conjoined. Yet I make bold to say that in Spain today the situation is such that if a free referendum were taken a great majority of Spainards would repudiate both the Church and the Government. The Dictatorship and the Hierarchy are bound up together, and it is part of their strategy, part of their religious concern, to make it impossible for Protestant Christianity to survive. About a year ago, the United Protestant Seminary in Madrid was closed, and no permission has been given for it to reopen. But happily, the Protestant minority in Spain goes on increasing. Never, moreover, was the prestige of Protestants greater among the Spanish people than it is today. This augurs well for beyond the day when the whirlwind is unleashed. Yet despite the prevailing tyranny, in the new language of international hypocrisy Spain belongs to the "free world." The present order in Spain is considered worthy of this distinction because it provides bases for the Air Force of a great beloved land. Were it not that an iniquitous religious concern backed by power dominates the Spanish scene, this shameful perversion would cease being a blot on the history of our era.

I pass on to a second phase of the effort to control life by religion. It appears in the *Communist world.* The

Communist attitude toward religion is changing. This past summer I found evidence of this behind the Iron Curtain. Even basic Marxist ideology seems to be passing into something different. Now, I do not say that among Communist leaders the conviction is dying that, under ideal social and political conditions, the "religious superstition" will pass away. It has dawned, however, upon the rulers of many Communist countries that, if they want to ensure their own future and carry the people with them, they must do their best to conciliate and even make provision for religious sentiment.

I visited Hungary and Czechoslovakia not many weeks ago. I met and talked with all sorts of people, Church men and women, and also Government officials. I would put the situation thus as regards the official attitude towards religion. The attempt is being made to conciliate and even to mobilize the religious sentiment of the people in return for their political loyalty.

Take the *Czech situation.* In Czechoslovakia today an amazing thing has happened. The Communist government has made John Hus, the great Reformer who was burned at the stake in the Middle Ages, the national hero. The moment I realized this, and saw expressions of the official attitude, I knew within me that the present order is foredoomed. A Hussite renaissance is actually being fostered by the Government. A striking film has been produced on the life of Hus, very similar to the Martin Luther film. It is a technical masterpiece. Hus appears as the great friend of the people, a native proletarian, a kind of Mediaeval Communist. Some of us were shown that film, which had already had a successful two-year run. Two things could be observed. First, an effort is made to do justice to John Hus and not to disguise that he was above all else a religious man. He is glorified as a precursor of the Communist movement. Second, when at the close of his life Hus is bound to the stake, and is asked to recant, the words put into his mouth are these: "I cannot forsake my *people,*" whereas the words he actually said were: "I cannot forsake my *Christ.*" Czechs can read history, and the truth will come out. The important thing is that Hus as a National figure has the sanction of a Communist government in Czechoslovakia. His statue stands in the main square of the city of Prague. In the city Council Chamber two great paintings hang on the walls: one represents Hus before the Council, the other an episode in the life of a Hussite King.

Most extraordinary of all, the present Communist government has restored the old Bethlehem Chapel where John Hus preached the Reformation in the Middle Ages. Not many weeks ago I had a distinction quite unique in my life. I was the first Protestant to preach in that Chapel since 1620, that is 336 years after Protestantism was suppressed by a Hapsburg monarch. Today's government has restored the old Chapel. In the sermon I preached in that historic shrine before some 3,000 people, I disguised nothing of my Christian faith. While admitting that Christians and the Christian Church had oftentimes betrayed Jesus Christ, I stressed the fact that Christ was greater than all who bore His name and that it was Christian faith that inspired the man in whose honor that Chapel was restored.

In the Council Chamber of Prague,

where we were given an official reception as members of the Executive Committee of the World Presbyterian Alliance, I had the privilege, as President of the Alliance, of thanking the Deputy Lord Mayor and the City Council for their kindness. In the course of my remarks, I said this: "I rejoice to see that the Czechoslovak government has given such a high place to John Hus. Just as the Czech people revere him, and the truth and justice for which he stood, so we of the Reformed Churches claim him in our heritage. For we believe that the Lord from whom he received his convictions about justice for the people and the duty of each man to the truth, is the Lord of the future for the whole world and for Czechoslovakia."

The significant thing is that one was allowed to say that. Many things are changing in Communist lands. Governments are willing to allow the expression of religious sentiments and religious ideas, provided they do not take direct political issue with the established order. But the fact that John Hus is at the heart of Czech sentiment today entitles us to look forward in confidence and hope to tomorrow.

The third expression of the concern to control life by religion appears *in this country*. In a very real sense a reawakened religious interest exists in our land. Opinions differ as to what precisely this interest means. Church membership is at an all-time high. That is all to the good. Something else is equally true. An effort is being made to promote religion as the surest way to conserve and strengthen the moral and spiritual values which constitute the American tradition and way of life. Now we who are citizens of this country are proud of its heritage. Some of us become concerned, however, lest the outlook upon the Christian religion, upon the Church and Deity, should be such as to make them mere instruments to perpetuate the "American way of life." In other words, a subtle temptation exists to regard the highest objective of the Christian religion, the Christian Church and Christian ideas, as the promotion and conservation of what is conceived to be truly American. That pretention could lead to disaster, because the true American, as well as the true human, must be concerned about allegiance to God for His own sake, manifesting in thought and life what it means to be servants of the Living God and members of the Church which is Christ's Body.

How has this come about? In great part through the fear of Communism. Moved by this fear, and concerned over other grave problems, many Americans feel that it is of urgent importance to confront all citizens with the great truths of the Christian religion. But the subtle danger is never absent that we should become mere patrons of God and religion while using both for high ends. Let this never be forgotten. A true political order, as well as a true moral order, are by-products of a religious faith which, while being ethically sensitive when true to its nature, is not thinking primarily of morals or of politics. The time has come when we should begin to think more concretely about God and His claims. Let it be brought home to our people by every possible means that we can get the fruits of religion only if we plant the roots of religion.

### 2. CONCERN TO INTERPRET LIFE THROUGH RELIGION

Another form of concern is *the concern to interpret life through religion.* This is an intellectual, a theological concern, a concern not to control life but to *illumine* it, in a chaotic and anarchic time.

One manifestation of this concern in which we have reason to rejoice is the *new status given to religion on college campuses.* For the first time in a long period, it is intellectually respectable to be religious, to discuss religion, and even to schedule courses on religion in great universities, including State universities. There are, I believe, some fourteen State universities in this country which offer official courses in religion. Princeton University and the University of North Carolina are examples of leading universities which have outstanding departments of religion. This development has taken place because religion as such is regarded as an integral part of human culture. Sectarian religion is naturally excluded, but Christianity and the nature of religion in general are presented as a worthy study for anyone who presumes to be intellectual. Now, of course, such a policy can create problems, as it did last year on the campus of Princeton University where a controversy arose in which the Chaplain to Roman Catholic students in the University played a leading part. But the mere fact that such a controversy could arise in academic circles is indicative of the fact that a new day has dawned in this country, so far as interest in religion is concerned.

We have reason to rejoice also in the promotion of religion in higher education in general. Conferences of Christian professors are held in increasing numbers. Christian men and women who occupy teaching positions in colleges and universities come together to consider how they may make their subjects contribute to the elaboration of a Christian world view. In Princeton University two years ago the Department of Religion was developed into a Graduate Department. The quest goes on in academic circles for a Christian philosophy of Life. It is being recognized that American culture has passed through a quite anarchic phase. The truth comes home to people that mere knowledge is not enough, that scientific knowledge in the form of technology constitutes our greatest problem. We have achieved triumph over nature, but we have been unable to order the life of man. We know *how* to do things, but we do not know *what* we should do. Where shall we find the clue to the good life? The distinction needs to be clearly made between knowledge and wisdom. Wisdom has to do with the spiritual relationship between man and God, and between man and his fellow man. A most relevant text for today is therefore this: "The fear of the Lord is the beginning of wisdom," which is the traditional motto of my own *Alma Mater,* the University of Aberdeen.

We have equal reason to feel happy over the *new status which is being given to Christian theology.* Not so very long ago theology, even the very word, was not popular. I am happy to say that this Seminary did some pioneering in giving the term a new status. The Inaugural Address of the incumbent of this office, two decades ago, was entitled "The Restoration of Theology." We established a summer "Institute of Theol-

ogy." We founded a review called *Theology Today* which circulates more widely than any theological quarterly in the world. According to a distinguished professor in a sister institution, *Theology Today* is the only theological quarterly in the English language which is to be found in the libraries of all the theological seminaries of Europe. Now, all this could not have happened unless there was a reborn interest in theology and in a theological interpretation of life.

Closely related to this, a *fresh interest becomes manifest in the study of words and concepts and in communicating the Christian truth.* We have the Bultmann movement with its "demythologizing" process, an attempt to get at words and concepts regarded as appropriate to make the Christian truth vocal to modern man. We have the "New Curriculums" in the Presbyterian and other churches. Yet ideas, however clear and relevant, are not enough. The spiritual problem of man can never be solved completely by a theology, however true, or by a world view, however luminous. For much more is needed than light.

I pause at this point to refer to *a new kind of sophistication* which begins to appear on college and seminary campuses today. It has its origin in a religious and theological concern which is sound. It represents, however, an aberration, a false one-sided deduction from a true insight into the role of thought in religion. The ideal thinker comes to be regarded as one who lives at an Olympian height, who scans things human and divine in such a vast panoramic perspective, and who sees so many possibilities and perplexities that he never finds it possible to commit himself to any one idea, or viewpoint or cause. For such superior beings, any person who appears to have a passionate conviction, or who reveals a deep sense of mission, is a "Fundy." Yet what is involved has nothing to do with Fundamentalism, but with the necessity of commitment. These new "Olympians," or "Athenians" they should perhaps be called, do not realize that the *uncommitted* life is as unworthy of human beings as the *unexamined* life.

It disturbs me that, while in many academic circles there is tremendous religious concern, definite Christian commitment is lacking. The very presence of religious interest and concern can become a substitute for commitment. Let me make my meaning quite clear. Commitment alone is not enough; in some instances it may even be a serious peril. Some fifteen years ago a group of Princetonians in the University and the Seminary prepared a document for the annual "Conference on Science, Philosophy and Religion." We concluded our statement with these words, which are more relevant today than they were then: "Commitment without reflection is fanaticism in action; but reflection without commitment is the paralysis of all action." Let it never be forgotten that the essence of life is action. There can be no substitute for commitment. But commitment to what? That is the question. Before I offer an answer, let us consider the deepest form of human concern about religion.

### 3. CONCERN TO FIND LIFE IN RELIGION

There is *the concern to find life, and not merely light, in religion.*

Our industrial and mass civilization has created a deep desire for an inner life, a craving for spiritual satisfaction. Men are hungry; they are thirsty; they

are lonely; they are afraid; they are in darkness. They want to know how they can find an inner satisfaction that they cannot get from any quarter in our industrial mass society, and which, alas, they are not getting in many churches. It is quite clear that the great crowds of people who have lived on the margin of Christianity and the churches, but who go to hear Billy Graham wherever he goes, cannot be explained by mere curiosity or propaganda. They want to find *life*, something that has meaning, something that satisfies their longing.

There is also, however, the still greater mass of people who have not been living even on the margin of Christianity and the Church, vast multitudes in the world of today, into whose life situation certain poets and philosophers of our time have had deep insight. We need not accept the world view of the "Existentialists," Heidegger and Sartre. But I do insist that these thinkers have a profound understanding of the soul of modern man and of the human situation today. A recent book published in England bears the title "Journey through Dread." Countless millions in our contemporary world are on this Journey. Mankind does not feel at home in the world any more. The multitudes are living on "cracking earth, at the foot of live volcanoes." There is a sense of nothingness, of sorrow or guilt. There is an "anguished awareness of evil." Our age has "mapped out the whole continent of disillusionment." The old "block universe" is gone.

Some of us have lived through the whole period from the Victorian era to the present. My teacher in Aberdeen University before the First World War was a great Hegelian scholar, J. B. Baillie, who translated both Hegel's *Logic* and his *Phenomenology of Spirit*. For Hegel, evil was unreal. The "rational," he said, "is the real," and the "real is the rational." But the Hegelian world is gone and modern man can no longer even conceive wholeness. Before the situation became as tense as it is now, that is, in the period between the First World War and the beginning of the Second, two poets began to write who showed great sensitivity to the new situation. Between the two wars T. S. Eliot wrote "The Waste Land." Listen to this description:

> "Here is no water, but only rock,
> Rock and no water, and the sandy road,
> The road winding above among the mountains
> Which are mountains of rock without water."

Listen to W. H. Auden describing contemporary man. During the Second World War he wrote:

> "Alone, alone, about a dreadful wood
> Of conscious evil runs a lost mankind,
> Dreading to find its Father lest it find
> The Goodness it has dreaded is not good:
> Alone, alone, about a dreadful wood."

Will you allow me to read an account of a conversation held last May with that very distinguished scholar, one of the most original philosophers of our time, Martin Buber? My friend, Dr. Norman Goodall, who is Secretary of the Joint Committee of the International Missionary Council and the World Council of Churches, was with Buber in the environs of Jerusalem. They were seated at a spot which overlooked the Arab side of the frontier. This is what

the author of "I and Thou" said in deep distress: "For many years I refused to believe that there is tragedy in the nature of things. The Greeks were romanticizing and dramatizing experience. I believed that good will could remove what men call tragic. Two men might be deeply estranged from one another. Groups and nations might be similarly divided, yet if the right man could be found to point out the way of good will at the right time, tragedy would pass. Now I know that this is not true. The Greeks were right after all. But they could only redeem the tragedy by bringing in the God out of the machine, a symbol without substance. How can we deal with this element in life which is beyond human control? That is to say, the presence of an inexplicable mystery of evil which is beyond man's control."

In a situation of this kind Jean Paul Sartre, the French existentialist, has great significance. Sartre draws the uttermost conclusions from his godless world view. There is no God, he says, nor is there any purpose in the Universe. There is no such thing, moreover, as essential human nature. Man must, therefore, take God's place, create his own values and commit himself to them. Sartre's mood is one of "Cosmic impiety" as he spells out the implications of a coherent atheistic system. He wants to take every prop away from man; he wishes him to confront death and nothingness with courage, to face all the implications for personal action in a universe without purpose. Those people are developing a new concern and fresh courage in a godless world. What shall we say? Human sentiment has gained a depth dimension. All the masks and the superficialities are going. There is no more hope in mere idealism, or in mere ideas.

Here we discover a new stress on subjectivity. The soul of man is being rediscovered. It had been lost not only in our civilization, but in many Church circles as well, even in ecumenical circles. Now simple folk begin to take on new meaning. Customs and habits and ideas are not enough. Men crave an inward experience, radical change, something that has to do with being, something ontological in character, if I may use that very abstract but meaningful term. In this, at least, Paul Tillich is right. The problem of man is a problem of *being*, and of finding Being. With this concern comes new stress on action, which, as the Swiss, Amiel, used to say, is the "essence of life as combustion is the essence of flame." There comes also a wistful sense of the Infinite which is called Nothingness, the unknown Magnitude. In the thought of Sartre, as one has put it, "the absence of God moves about like a Presence." There is the mystery of what might well be called the "godly immanence." Some are looking out for the new name of God. Says a poet of the existentialist school, "That which thou seekest is near already, coming to meet thee."

From the viewpoint of God's overarching providence, what does all this mean? Modern man is being prepared, I believe, for a fresh view of the Cross. The men and women of our generation are going to be able to understand again what was in the mind of Bunyan when he put into the mouth of his Pilgrim as he moved out from the City of Destruction these words, "Life, life, eternal life." Bunyan's Pilgrim found no release in his "Journey through Dread" until he came "to a place where was a Cross."

There his burden rolled away and he gave three joyous leaps into the air. In a word, we are being prepared today for a new understanding of the Cross which is at the heart of the Christian religion. Anguished men will learn, what prosperous, unshaken men will never learn, that "there is life in a look at the Crucified One."

## CHRISTIAN COMMITMENT

We pass now from religious concern in its diverse forms to Christian commitment.

Commitment, as I have already suggested, is of the very essence of true life. The uncommitted life is as subhuman as the unexamined life and is equally irrelevant to life's real issues. But commitment to what? Commitment is not mere loyalty to a great ethical precept, or even to a way of thinking called "dialectical." I say this as one who has owed much to dialectic from the Hegelian to the Kierkegaardian variety. When, however, you apply dialectic in the ethical realm, the only ethical absolute which becomes possible is compromise. However grave the issue you dare not commit yourself to one side or another. The nerve of all action is thus cut, as is happening today to a pathetic degree in certain Christian circles.

The kind of commitment which the human problem demands is commitment to becoming something, to *being* something, and not merely to *having* something, whether that something be an insight into truth or the possession of social prestige or worldly goods. The two great rival systems, Capitalism and Communism, both show their weaknesses when they are subjected to the white light of Christian truth. They both emphasize *having*, whereas the human problem can only be solved by *being*. No form of prosperity can ever provide an adequate standard whereby to judge the goodness of man or the blessing of God. The loyally committed person, if he is to remain true to himself, will inevitably be involved in sacrifice.

Christian commitment is commitment not to an Idea or to a system or organization of whatever kind; it is commitment to a Being, who in turn gives true being to man. The human self can never become a self save as the first and greatest of existentialists, Søren Kierkegaard, put it, "by grounding itself upon the Power that created it, in the Living God." Then it exists really; it moves out and becomes something. But how can that Being be found? Here is where our Christian faith comes in. Being can only come, life can only be realized, in commitment to Jesus Christ, Crucified and Living, in whom, as the Personal Truth, the light and life of God became manifest to men. He is the way to what the existentialists call *authentic living*.

The greatest day in the history of the Vanuxem Lectures in Princeton University was in the mid-Thirties, before the Second World War broke out. A very prophetic and distinguished Christian philosopher, Archibald Allan Bowman, then of Glasgow, formerly of Princeton, lectured on the subject *A Sacramental Universe: a Study in the Metaphysics of Experience*.* After a journey in thought through the whole gamut of reality, physical, psychological, and philosophical, he came to his last

* Princeton University Press, 1939.

words which were these: "I am restricted to general principles. But I think it fair to say nonetheless that in my own view, if there be anything in this long drawn-out argument, the doctrine of the incarnation of God in the man Jesus is the one possible solution for the tragedy of a world that has lost itself." Today that world is still more lost than when Archibald Bowman passed away before the outbreak of the last great war. But Jesus Christ remains, the Saviour of the world, Eternity in time, Infinitude in finite form, God become man, the Incarnate, the Crucified, the Risen, the Living Christ.

What does commitment to Jesus Christ bring? It brings life, new life. Will you allow me to echo what some of the common people are saying? Over in Britain last year I found that a controversy was raging in the correspondence columns of the *London Times*,* one of the world's greatest newspapers. The cause of the controversy was the Billy Graham campaign in Harringay. One of the correspondents wrote as follows: "I am a university graduate and a comparatively successful business man of 31. I lived with no Church, Bible, or other religious background until last year, and in spite of many good friends, good health, worldly goods, and no particular worries, I was frustrated, dissatisfied, and unhappy with life. I wanted, somewhere inside me, to be good and to do good, but somehow always failed to come up to my own standards. At Harringay on May 3, 1954, I heard the New Testament gospel for the first time in my life. Since then my life has been completely changed—pride, snobbery, unrest, frustration, anxiety, and meaningless existence have been replaced by love, joy, and an abundant and purposeful life. What I could not do, Christ has done. This is supernatural; this is not in the realm of 'modern scholarship' or the reason of man—this is a pragmatic living experience of God.

"May I say to Canon Luce," (another correspondent who had taken part in the controversy) "and any others in the Church of Christ of whatever denomination who, no doubt quite sincerely, are trying to teach Christianity as a kind of subject like higher mathematics, that the masses of our factory, office, and shop workers will never find salvation that way. The non-Christian millions of Asia, Africa, and Europe will never be reached that way. They want something simple, effective, dynamic, and alive, the Gospel message of the Bible clearly and authoritatively presented with the power of God behind it."

Now while this experience as such is not directly related to scholarship, it has to do with something beyond scholarship, without which scholarship cannot be creative. It has to do with commitment to a Person through whom one is led into the full life of God and to the dedication of selfhood to the service of God. The truly renewed human individual must, following his renewal, become interested in the living situation of his time and in the people of his time. He must develop a genuine interest in evangelism, in passing on the Good News. He must besides that become identified with the Christian community, the Church.

It is just at this point that there will always remain a difference between

* August 22, 1955.

ourselves and our great sister institution, out of which we came in 1812. The President of the College of New Jersey was the first President of the Board of Trustees of this Seminary; so close was then, and continues to be, the relationship between the two institutions. But my very dear friend, the President of Princeton University, can say, and I rejoice that he said it, "The University exists to be a community of scholars." It can fill its destiny by being just that. The scholars, whether teachers or students, who form the University community, need not be committed to any specific interpretation of the meaning of truth, or to any specific way in which truth is related to action.

We, however, cannot fulfill our destiny in that way. For us on this campus the field of learning which engages our attention is illumined by the light of Christ who is the Truth Incarnate, while the goal of our scholarship is the dedication of all learning to the service of Christ. We must carry scholarship to its limits. But as an institution where men and women are prepared for the service of Christ and His Church, Princeton Seminary must make scholarship subservient to a passion not only for truth but for God and for man, in order that the lost, in the fullest sense in which the men of our generation can be lost, may be saved. And the "lost," we dare never forget, are found in intellectual circles and in high professional circles, as well as among the common folk. Where an individual Christian can best render life service will be determined by his particular capacity and experience.

About one thing, however, let us be quite clear. There can be no solution of our contemporary problem without new men, new women. Therefore let us dedicate ourselves afresh to the task of human renewal. Yet let nobody ever be able to say that we are not interested in intellectual problems, or that we eschew their discussion. Let us find every means to open our minds to truth and to one another. But let us remember that our passage through these halls, our life together in the rooms and green swards of this campus, can never be fulfilled unless we come to the realization that Christian truth is personal truth. Christian truth is fulfilled in Jesus Christ the Truth and in His service. We enter into light as we enter into life through an utter commitment to Him. When we are so committed, wherever we go, life here and life yonder will be an unfolding of all that it means for Christ to be our Light and our Life—till traveling days are done, and the "kingdoms of this world become the Kingdom of our God, and of His Christ."

# STRENGTH THROUGH WEAKNESS

HUGH T. KERR

"AND LEST *I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said to me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12: 7-10).*

A favorite story of Professor H. R. Mackintosh of Edinburgh, which I heard him tell in my student days in both classroom and pulpit, had to do with an intense and zealous mystic who tried in every possible way to cultivate the sense of oneness with God. Just when he thought he was succeeding, and on the verge of ecstasy when he was about to lose himself in divine commitment and communion—he had to sneeze! Rudely and abruptly and with shattering humiliation, nothing more important than a sneeze brought him back to earth, down from the heights of spiritual contemplation, and he realized once more through the absurdity of the situation that he was a man and that God was God.

This, I think, is a true parable of the Christian experience and an illuminating commentary on what Paul calls his "thorn in the flesh." In this intimate and personal aside, tucked away toward the close of his second letter to the Corinthians—a stiff-necked people who needed to learn a thing or two about the Christian life—we have not only an intriguing glimpse into Paul's own spiritual pilgrimage but a realistic and genuine exposition of the relation of Christian commitment to the practice, the problem, the paradox of prayer.

The actual situation which prompted Paul to divulge the secret agony of his thorn in the flesh was this. The Corinthians for various reasons were beginning to doubt Paul's apostolic qualifications and credentials. In kindly but firm reply, Paul detailed for them an account of his sufferings and persecutions in the Christian cause and his unique "visions and revelations of the Lord." He speaks of himself as "a man in Christ" who can honestly, if reluctantly, boast of being "caught up into paradise" where he "heard unspeakable words, which it is not lawful for a man to utter."

Here is the true mystic, if we choose to use the word, at one with the Alone, up in the clouds of personal encounter; and yet in the same breath, as it were, this soaring saint tells of a thorn in the flesh which buffeted him, humbled him, and drove him to his knees in prayer. Now if *we* were writing the conclusion to his experience, I suppose we would say that because Paul was so devoutly religious, such a veteran in the practice of prayer, so committed to Christ as

his personal Saviour—his prayer for the removal of the thorn was straightway and miraculously answered. That is what we might expect; but that is not what happened. Paul tells us he prayed three times, perhaps that means *continuously* over a long period of time, and once, twice, he received no answer whatsoever, the thorn was *not* removed, the "man in Christ" who had been transported to the "third heaven" was left to suffer the very human and earthly tortures of despair, doubt, and unanswered prayer.

I

What was this thorn in the flesh, and why did Paul mention it in connection with the defense of his apostleship? Probably we shall never know exactly what Paul's thorn was; he doesn't tell us in so many words, and perhaps it doesn't make too much difference anyway. Commentators down through the ages have speculated, sometimes pretty wildly, as to what it was. Some say it was a specific physical disease like epilepsy or malaria. Others suggest that Paul was referring to individual enemies of the Gospel, perhaps his antagonists in Corinth or elsewhere, like Alexander the Coppersmith. Medieval monastics, perhaps too self-conscious of their own problems, intimated that Paul was tempted by lust and sex. Contrariwise, someone—with more facetiousness than reason—has interpreted the thorn as an oblique reference to Paul's wife! Still others regard it not as a physical but as a spiritual matter, perhaps intellectual or religious misgivings. Possibly the most acceptable conjecture is that the thorn was both physical and spiritual, that is, some kind of eye trouble with physical characteristics and psychological implications. This may be the clue to the phrase at the conclusion of the Galatian epistle—"See with what large letters I am writing to you with my own hand." And earlier in the same letter Paul speaks of his "bodily ailment" which was "a trial" to his hearers. If this means some sort of eye trouble or disfigurement which might be repulsive to his hearers, then the subsequent reference to the willingness of the Galatians to pluck out their own eyes to give him would make sense (Gal. 4:14-15).

Following this same lead in a more symbolic sense, we note that the Apostle himself juxtaposes his "visions and revelations" and his "thorn in the flesh." May it be that the light which blinded him on the Damascus road and the dazzle and glory of the "third heaven" affected him both physically and spiritually? You may not agree, but I choose to think so. I believe Paul is deliberately linking his rapture with his very human defects and limitations. I think he is saying that he yields to no one in the serenity and intensity of his commitment to Jesus Christ who has uniquely revealed himself to the apostle "born out of due time"; yet he is also saying, and saying emphatically so there be no misunderstanding, that he has his feet on the ground, that he is a very human creature, that his thorn in the flesh never lets him forget it lest he should be "exalted above measure." I think this means, symbolically, that revelation—with all its brilliance and glory—inevitably entails suffering and anxiety. I think this gives profound meaning not only to Paul's prayer for the removal of his thorn but also to our Lord's agony in the Garden when he

prayed that "this cup" might pass. Redemptive love involves suffering—whether a crown of thorns or a thorn in the flesh; commitment to Christ enhances and aggravates in an agonizing way human finitude and everything that would hinder our identification with the divine Creator and Redeemer.

So what does Paul do? He does what his Lord did—he prays. "Three times I besought the Lord about this, that it should leave me." A natural and inevitable petition it was. Can we not imagine what went through Paul's mind as he prayed. "Lord, take away this thorn which blurs my vision and hinders my work in Thy kingdom! How much more I could do if it weren't for this thorn! How many more souls I might win for Thee! How much more zealous and evangelistic I could be without this thorn! How comforting and reassuring it would be to concentrate on my visions and revelations if only I didn't have the irritation of this thorn! Surely Thou must know that I would be a better apostle, a greater preacher, a more dedicated and effective missionary if this thorn were only removed!"

Have we not all prayed just like that? I don't know what your thorn is but I venture to say you know very well indeed. Don't we all feel that if only some quirk of human finitude were removed from our nature, we could do superlative and spectacular things for the Kingdom of God? And when we pray—as we do—for the removal of the thorn, whatever it may be, is it not excruciatingly painful when nothing but silence attends our petitions? The *visionary* so close to God, who is nearer than hands and feet—yet also the *victim* who is buffeted and mauled by his own infirmities! Now up, now down! Now elated and starry-eyed, now dejected and dim-sighted!

We have no record as to what the Corinthians thought about Paul's defense of his apostleship. But I like to think that they were persuaded as much by his reference to the thorn in the flesh as by his claim to special visions and revelations. Or more accurately—that they were impressed by the way the apostle put the two together. For the one set him apart from themselves, while the other identified him intimately with their own problems and difficulties. And that is not only the secret of true communication, that is also the best possible qualification for apostleship. I know this—whatever the Corinthians thought—I myself find Paul a sure guide and an authentic interpreter of the Christian life not in spite of his thorn but precisely because of it. I'm glad Paul was no glassy-eyed fanatic, always preening his spiritual feathers like a strutting peacock, button-holing his friends and total strangers with pious narratives of his Christian experience! I'm glad Paul on occasions found prayer difficult and painful and agonizing. I am not at all discouraged or embarrassed by this man in Christ impaled by a thorn in his flesh. On the contrary, I am immensely encouraged and enheartened, for here is a man if ever there was one who can tell me something not only about Christian commitment but also about prayer—its problems as well as its promises.

## II

Note, then, that Paul's repeated prayer for the removal of his thorn in the flesh taught him that there is often a vast difference between what we want, what we think best for ourselves

and Christ's kingdom, and what God in Christ wants for us. It is right that we should pray for anything and everything that seems to us important and essential for our own welfare and for the cause we serve. Paul was not fussy about limiting petitions or drawing boundaries to intercessory prayer. But prayer is not a means of ingratiating ourselves with God—it is a means of grace whereby God makes himself and his will for us known. In prayer we can be as natural and informal as we like, even calling God "Abba, Father," but we should remember who we are and who God is.

Nothing is more sickening and repulsive than the attitude of those who think that God always answers prayer in terms of their own wishes. This is juke-box religion—put in your coin, choose your tune, and automatically a voice answers! There is something insufferable and utterly pagan in the conceit of much Christian piety which makes prayer a religious alibi for spiritual pride.

Paul gives us no incentive for that kind of prayer. His petition—as he tells us about it—has the muscle and sinew of wrestling with himself and his Lord. It is not a facile request but an earnest questing for help and guidance. So prayer must sometimes take the form of questioning—"Oh, God, what should I do? What am I to make of this thorn? How can I carry on? What is to become of me?" This is not the only kind of prayer, to be sure. And Paul in this same epistle shows that he knows something of adoration, thanksgiving, confession, ascription, and benediction. But in the agony of petition for the removal of his thorn, he knows that prayer is no substitute for thinking, for reflection about himself and about God. This does not paralyze the practice of prayer, as we might think, but it drives us to our knees, not once, or twice, but three times and more. So Jesus in the Garden of Gethsemane, as we read, "went away and prayed for the *third* time, *saying the same words*" (Matt. 26:44). Was Paul perhaps strengthened in the thought that his Lord that night was not only "sorrowful" but "troubled," and that he prayed and prayed through the long lonely watches of the darkness? Would you, could you, pray all night long? What words would you use? What thoughts would you think? What weariness would you feel?

This kind of prayer is not the mouthing of pious platitudes and empty phrases, as though God would hear us for our much talking. This kind of prayer is dreadfully hard work, for it is the gruelling, rigorous exercise of heart, and mind, and will as we confront ourselves and our destiny under God in Christ.

## III

But we must not stop here, for Paul does not stop here. There is more to be said, and the most important thing about prayer is yet to be said. For we must go on to speak not only of the problem but of the promise of prayer. For the paradox of Paul's prayer is that his petition was both denied *and* answered. Perhaps we should say that his petition was denied, but his prayer was answered! The thorn was *not* removed, and we can imagine it remained to plague him all his life. Yet's Paul's prayer for help was answered—not by the *subtraction* of his infirmity but by the *addition* of new strength and power. "My grace is suf-

ficient for thee: for my strength is made perfect in weakness."

Now these words clearly come as the climax and conclusion of this episode, and it is difficult to resist the temptation of jumping quickly from Paul's repeated petition for the removal of his thorn to this answer which came to his prayer. But I think the way Paul tells it, he does not want us to make that jump so quickly, or to make easy inferences about God's answer to prayer. The main and central point is that the answer to his prayer does *not* include the removal of the thorn, that grace is *sufficient*—not a patent-medicine cure-all, that divine strength is given but only to those who *know* they are weak, that the *power* of Christ does not insulate against infirmities, reproaches, necessities, persecutions, and distresses, that, in a word, Christ's strength comes *through*—and not apart from—weakness.

This, I take it, is the authentic Christian note about prayer. The Gospel of prayer is not good news that everything comes out right side up, but the good news that grace is available and sufficient—not to make things easy—but to carry us through the trials and tribulations, the misgivings and vexations that irritate and torment us daily.

This was Paul's own testimony. Never was a man more sure of the power of grace, and never was a committed Christian more sure of his own inadequacies and of the sheer difficulties, hardships, and thorns of the Christian life. You remember he speaks in this same epistle of having the treasure of the Gospel in "earthen vessels." And he says: "We are *afflicted* in every way, but not crushed; *perplexed* but not driven to despair; *persecuted*, but not forsaken; *struck down*, but not destroyed; always carrying in the body the *death* of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal bodies" (II Cor. 4:7-12).

Remember also how Paul catalogues his sufferings: "Five times I have received at the hands of the Jews forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; in frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure . . ." (II Cor. 11:24-27).

*That* is the context in which to think about the answer to prayer and the gift of divine grace and strength! No blissful care-free life that! No release from the agonies and frustrations of daily existence in these words! No facile clichés here about rising from prayer a better man! The Gospel of prayer as Paul views it is the good news that God's "yes" comes to us unexpectedly *in the midst* of our finitude and weakness.

## IV

Then, finally, let us note that for Paul the answer to his prayer, "My grace is sufficient for thee," means that he is to go on living, to go on preaching, to go on witnessing—with the thorn still

stuck in his flesh. That is to say, prayer has an ethical and not merely an emotional implication. We cannot always be praying, in the formal or liturgical sense, for there is work to do, life is to be lived not only on our knees but upon our feet, devotion should lead to dedication, piety is in order to goodness.

When a visitor to a Quaker meeting-house sat in silence for what seemed an interminable time, he whispered to his neighbor, "When does the service begin?" To which he received the reply, "The service begins after the worship." After that all night vigil of prayer in the Garden of Gethsemane, Jesus said to his disciples, "Rise, let us be going." To the assembled group who witnessed their Lord's ascension, there came the question, "Ye men of Galilee, why stand ye gazing up into heaven?" After Paul fell to the ground dazzled by the light on the Damascus road, the Lord said to him, "Rise and enter the city, and you will be told what you are to do."

But what about that thorn? Yes—it is still there, it still hurts and hinders, it still threatens and vexes our lives for Christ's sake. But grace is sufficient, and strength is given in weakness.

We began with a disillusioned mystic; we may conclude with a more instructive example, one who in her poetry spoke directly and honestly with her Lord. Do you know these lines from Christina Rossetti:

"Lord, carry me."—"Nay, but I grant thee strength
To walk and work thy way to Heaven at length."

"Lord, why then am I weak?"—"Because I give
Power to the weak, and bid the dying live."

"Lord, I am tired."—"He hath not much desired
The goal who at the starting-point is tired."

"Lord, dost Thou know?"—"I know what is in man;
What the flesh can, and what the spirit can."

"Lord, dost Thou care?"—"Yea, for thy gain or loss
So much I cared, it brought Me to the Cross."

"Lord, I believe; help Thou mine unbelief."—
"Good is the word; but rise, for life is brief."

This is our Day of Prayer. It is a day for meditation and reflection. May it be good for us to be here, and when the day is over, please God, may we in our weakness arise strengthened by his grace to do the work to which we have been called.

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Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be the glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

# REFLECTIONS UPON AN AUTOBIOGRAPHY

GANSE LITTLE

MR. David Proffitt, Moderator of the Presbyterian Church, U.S.A., is telling the story in the course of his moderatorial tours this year of the lad who sought to counter his father's anguish in confrontation with a hopelessly inadequate Report Card by a not-too-consoling, "Well, it's either heredity or environment."

It usually is, and even more usually it is both. And to both Dr. Harry Emerson Fosdick gives liberal and grateful credit for the explanation of the humbly presented yet highly excellent report card which is his autobiography. Under the title, "The Living of These Days," (a line taken from one of his own hymns) he starts out by paying tribute to a long line of sturdy non-conformist stock, to an environment in youth of intellectual and sociological ferment, and to deep parental understanding and affection as the springs which flowed together to establish the strong current of his own life. This stream refreshed an entire generation turning desolately away from the bone-dry wadis of "fundamentalist" theology to wander disconsolate among the golden, trackless sand dunes of a spiritually arid materialism.

We must hasten to add, as Dr. Fosdick does himself, that here is a man literally "saved by grace" for a ministry of unsurpassed helpfulness to men in every walk of life for well on towards fifty years. This grace of God, through the love of Christ, was directly enforced upon him in the crucial need of an early breakdown which ruthlessly assaulted intellect, will, and hope. This same grace was mediated to him through the steadfast love and understanding of friends and dear ones. This same grace with lifelong consistency he refused to catalogue within the creedal formulations of "orthodoxy" while offering it to others with rare skill and winsomeness. And he characteristically refuses so to catalogue it within the revealing, moving, and completely unsystematic presentation of his "theology" in this record of his life and thought.

## I

Dr. Fosdick remains to the sweet and reasonable end the insistent proponent of a "liberalism" which contends that while no man is saved apart from the grace of God shown in Jesus Christ, this grace by reason of its very nature enters into human life in such fullness as to transcend and overflow the theological conduits built by the human mind. The desert blossoms as the rose only by the grace of God, but not necessarily or essentially because it has been constrained to flow through the pipe-line of traditional theological concepts; grace springs up into everlasting life in the desert itself from unsuspected and unformulated depths. "The well is deep and thou (the systematic theologian) hast nothing to draw with. Whence then hast thou this living water?" Dr. Fosdick's theology remains subsumed under the phrase of the unsystematically sound hymn, "For the love of God is broader than the measure of man's mind." He would quote with

relish, I believe, an opening phrase from Solomon's prayer at the dedication of the temple, substituting one word: "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain thee; how much less this theology which I have built!"

In trying to explain "how he got that way" theologically, this master preacher-teacher-writer takes us back into the closing decades of the nineteenth century and introduces us to a boy and young man influenced both to commitment and to rebellion. The wise and liberal pioneer educators who were his grandfather and his father obviously wielded great formative power in his basic habit of mind. The loyalty and love of his strongly integrated home clearly explains the warmth of his own nature. The precarious economic security of that home and the equally precarious state of health of his beloved and devoted mother also developed sensitivities to basic human needs which qualified his mature attitude towards life and created a capacity to "identify" which was the hallmark of his pastoral ministry as of his preaching.

There was a leaven working in the lump of society as this boy grew up; the molds of thought and action in church and school, in politics and economics were being broken; there was a new wine fermenting in old bottles. Through great distress of mind and spirit, and with the gratefully acknowledged help of great-souled teachers both in Colgate University and Union Theological Seminary, a fundamental and lifelong orientation was achieved: to emphasize the validity and vitality of the wine and not worry too much about the bottles!

## II

One cannot read chapter two in Dr. Fosdick's autobiography, entitled "Boyhood and Youth," without realizing that the traumatic experiences of his encounter with and too early commitment to "hell-fire religion" inevitably meant that the title of chapter three would constitute a lifelong dedication, "Revolt Against Orthodoxy."

Two paragraphs from this second chapter are revealing—but also, to me at least, most perplexing:

"The main source of unhappiness for me in early school days was my religion. I took it desperately in earnest. I judge that from the beginning I was predestined to religion as my predominant interest and major vocation, for from the time I overrode all objections and joined the church when I was seven, I was always struggling with it. The happy aspects of it I found in my family, where Christianity was the natural, practical, livable spirit of the home. But some of the most wretched hours of my boyhood were caused by the pettiness and obscurantism, the miserable legalism and terrifying appeals to fear that were associated with the religion of the churches."

"I was a sensitive boy, deeply religious, and, as I see it now, morbidly conscientious, and the effect upon me of hell-fire-and-brimstone preaching was deplorable. I vividly recall weeping at night for fear of going to hell, with my mystified and baffled mother trying to comfort me. Once, when I was nine years old, my father found me so pale that he thought me ill. The fact was that I was in agony for fear I had committed the unpardonable sin, and reading that day in the book of Revelation

about the horrors of hell, I was sick with terror. I must not overemphasize this. Doubtless these onsets of morbidity were sporadic; to picture them as overshadowing my childhood would be absurd; I was too healthy and happy not to throw them off; but it still is true that in those early days the iron entered my soul and the scene was set for rebellion against the puerility and debasement of a legalistic and terrifying religion."

These paragraphs clearly detail the source of the young Fosdick's theological tailspin in the college years immediately following. They explain in part—though only in part—the breakdown of his first year in Seminary, and they are prophetic of the fact that if this youngster was to avoid becoming another Ingersoll—was indeed to become himself a "preacher"—he would have to be a "liberal" to the core, vehemently renouncing "childish things."

But I find a mystery here. I find this mystery in the contrapuntal phrases, "The happy aspect of it (religion) I found in my family, . . . the wretched hours of my boyhood were caused by the pettiness and obscurantism, the miserable legalism and terrifying appeals to fear that were associated with the religion of the churches." I find it difficult to understand how he was evidently left to struggle alone with the pettiness and obscurantism, the miserable legalism, and the appeals to fear by a father and mother whose own faith was quite devoid of these elements! Why was his devoted mother "mystified and baffled"? Was there no rebuttal available from a more liberal, more mature parental conviction?

I am similarly perplexed by this kindred charge, "I recall that when migrant evangelists came and heated up the town for a revival, all hell opened its yawning mouth to receive us, and among the major sins sure to land us there were dancing, card playing, and theatre going. I hold it everlastingly against them and all their kind that once, as a young boy, because of their idiotic legalism, I refused my own father's invitation to see Edwin Booth in *Hamlet*." But I find this a strange situation. The visiting evangelists had no such effect upon the father. Why, then, did the father permit them to have such an effect upon the son?

Where was the Christian education in the home which would offset this kind of "idiotic legalism"? Dr. Fosdick sums up the matter, "In all this struggle my family was on the side of sanity." But in a curiously ineffective way! Upon return from his Freshman year in college, the young man announces, "I have made up my mind to believe in evolution." He is then amazed by his father's quiet response, "I believed that before you were born." My reaction is one of complete astonishment that in the Fosdick home such a conviction was not shared by the father, a liberal educator, with his son years before!

One cannot escape the conviction that with all its mutual love and loyalty on the level of warm human relationships, there was still a curious lack of communication in the Fosdick family concerning "the things that pertain to God." If the theology of the church was too narrow—and it most certainly was—the theology of the home was too shallow. The combination was cataclysmic. (At this point, I could not help comparing John Baillie's description of the influence of his own home upon his

own conceptions of God in "Invitation to Pilgrimage.") I have no desire to defend the rigidly interpreted orthodoxy of his boyhood—it was and is indefensible; but the fact that he had to explode out of it rather than grow out of it perhaps tells something about the home as well as the church. Of this home he writes, "Religion was a force in our family rather than a form. . . ." Is it possible that the rebellion against the hopelessly inadequate formulations of the Christian faith needed not to have included a dark and desperate loss of the faith itself for a period of time if there had been available to him at home more adequate formulations of the same basic faith? After all, the new wine does have to be put into some kind of bottles. Part of the responsibility of the Christian home is to provide the right kind of bottling works! (See the Christian Faith and Life program of the Presbyterian Church, U.S.A. adv.)

Of course, too, the child is still father to the man. The whole course of Dr. Fosdick's troubled passage from a too systematized faith based on fear through the darkness of unbelief into the light of an unsystematized faith based on love was in real part made necessary by his own temper of mind and heart. He states, as we have seen, the case for his own sensitive, deeply religious, morbidly conscientious reactions to life. He reveals both as boy and man a stubborn independence of mind which made learning the hard way an inevitability. The title for one of the closing—and most stimulating—chapters of his book gives us a clue, "Ideas That Have Used Me." Neither as a boy nor as a man would it be easy for anyone to get his consent to "their" way of looking at things. He would pick and choose for himself from the ideological menu, risking both surfeit and food poisoning in the process and settling finally for a diet of his own selection. Fortunately he had a tough mind, and a brave heart.

## III

Dr. Fosdick's consecutive chapters on his college and seminary experiences will prove of especial interest to all men still engaged in that process or graduated from it. After all, he was not the first boy who said to himself (if not to his mother) at the conclusion of his sophomore year, "I'll behave as though there were a God, but mentally I'm going to clear God out of the universe and start all over again to see what I can find." God is used to this kind of eviction notice! Fortunately He generally ignores it. And, as in this lad's case, rarely can the blame for this attitude be laid at the gate of the college campus. On the other hand, the Colgate of that day—in common with many another first grade school—was a Christian college. Dr. Fosdick pays a tribute to its faculty which deserves quotation and which describes the essence of a Christian institution of higher learning: "All these men were first-rate in their departments; they were intellectually respectable and in one or two cases eminent; and they were all men of Christian faith. This fact had an incalculable influence in maintaining my confidence that there must be some way of being both intelligent and Christian, and that at any rate the attempt was worth making." Happy is the college boy who can learn the ways of freedom in such a climate of faith.

The nervous collapse came in the

November of his junior year at Union Seminary as the result of overwork, inner tension, too much food-for-thought, too little nourishing food for the flesh. A hard preceding summer's work in the Bowery, philosophy courses at Columbia in addition to his seminary studies, constant financial anxiety plus a native "galloping consumption" of the mind took its toll. There was nothing for it but to drop out of seminary and take the year for rest, travel, and the restoration of the soul. The devoted understanding of his fiancee, of her family as well as his own, plus real and practical help from his future father-in-law was of inestimable value. There is an implicit word of caution here for all whose zeal tends to make intolerable demands upon both faith and flesh. There is a word of comfort here for all who have contended with similar catastrophe. For out of this experience Dr. Fosdick discovered not only the power of the grace of God but the particular gift which was his to convey it to the deep needs of other beleaguered human hearts.

This experience convinced the seminarian that preaching was to be his forte rather than teaching. He was rightly convicted for he was surely the most influential preacher of the first half of this twentieth century.

## IV

It may come as a surprise to many readers familiar only with the magnificently lucid and practical sermons from Dr. Fosdick's pen to find out how hard he had to struggle to develop both his philosophy and his method of sermonizing. So many countless ministers are in his debt for both, it is difficult to realize how hard it was to build the original mold! Here again his own struggles hold a word of comfort for the rest of us—particularly those just being introduced to the appalling fact that for the rest of our lives there is going to be only seven more days until the next clear, fresh, stimulating, provocative, helpful, Biblical, personally applicable, relevantly current, warm, prophetic, challenging, life-changing, world-shaking sermon is due!

The entire first half of Dr. Fosdick's chapter, "Learning to Preach," is required reading. There may be some legitimate difference of opinion concerning his flat dictum, "I do not see how a man can preach without writing." Many men have. But certainly writing is essential to the cultivation of style and it tends to cut down on sermon length. And if the preacher wants to publish, then by all means he must learn to write and write well.

Incontrovertible however is his correct assessment of the sterility of "old-fashioned expository preaching" and his equally incisive castigation of "topical preachers." The course he charted between Scylla and Charybdis was based upon the discovered needs of his hearers. His sermons became "personal counseling on a group scale." As he himself soon discovered, "This did not mean that the Bible's importance in preaching diminished. Upon the contrary . . . I could not deal with any crucial problem in thought and life without seeing text after text lifting up its hands and begging to be used. . . . Nor did this 'project method' shut out the best values in topical preaching. The problems that came to church on Sunday in the minds and hearts of the worshipers were not simply individual

but social, economic, international." Dr. Fosdick himself states the major danger of such problem-preaching, "The preacher's business is not merely to discuss repentance but to persuade people to repent; not merely to debate the meaning and possibility of Christian faith, but to produce Christian faith in the lives of his listeners; not merely to talk about the available power of God to bring victory over trouble and temptation, but to send people out from their worship on Sunday with victory in their possession. A preacher's task is to create in his congregation the thing he is talking about."

"Here lies the difference between a sermon and a lecture. A lecture is chiefly concerned with a *subject* to be elucidated; a sermon is chiefly concerned with an object to be achieved. A justifiable criticism of much modern, liberal preaching is that, though it consists of neat, analytical discourses, pertinent to real problems, and often well conceived and happily phrased, it does nothing to anyone. Such sermons are not sermons, but essays, treatises, lectures. It is lamentably easy to preach about moral courage without making anyone more courageous; to deliver a discourse on faith without creating any of that valuable article in a single life; to argue that man has power to decide and choose without causing anyone then and there to make a momentous decision."

". . . A good sermon is an engineering operation by which a chasm is bridged so that spiritual goods on one side—the 'unsearchable riches of Christ' —are actually transported into personal lives upon the other."

For my money, it is as hard to improve on the above statements concerning the purpose and power of effective preaching as it is impossible to improve upon Dr. Fosdick's implementation of his own pattern for preachers. And while it is fatal to set out deliberately to copy another man's method, style, or delivery, this man's sermons should still be read by those of us who are interested in attaining clarity of thought, integration of subject matter, facility of language, the masterly use of illustration, and the all important warmth of appeal.

## V

"Hindsight is better than foresight," according to an Ozarkian proverb, and looking back upon Dr. Fosdick's preeminence as a preacher it would seem almost inevitable that he would be asked to help other young men to become preachers. Thus while still at Montclair he became an instructor in homiletics at Union and in 1915 he became the full-time Morris K. Jessup Professor of Practical Theology. Then followed the years of World War I with overseas activity connected with the Y. M. C. A. (Dr. Fosdick was not a pacifist at this time.) Through his contact with the troops Dr. Fosdick returned "indignant at the caricature of Christianity presented in the average stereotyped church. I had seen in France, in the attitudes of the typical American rank and file, the results of this sorry misrepresentation of the gospel. I came home not inclined to pull my punches any more in dealing with it."

The opportunity to deal with it came through the invitation of First Presbyterian Church of New York City to become its minister. Characteristically, Dr. Fosdick declined "because I could not make the creedal subscription neces-

sary to be a Presbyterian clergyman, and had no desire to leave my professorship or to change affiliation from a comparatively free to a very stiff denominational system of ecclesiastical control. They then called me to be simply Guest Preacher. . . . I told the church I knew nothing about Presbyterian law, that they must take full responsibility upon that score, but that if such an arrangement as they suggested were permissible, I would accept." Then follows, of course, the most dramatic and action-filled chapter, "The Fundamentalist Controversy," in the book, and in Dr. Fosdick's career.

The next six years spanned my own last two years in high school and all four years in college. I remember the discussions in our home—a Presbyterian minister's home!—about FOSDICK. While my own father's theological position was—and is—conservative, it was never "fundamentalist" either in the narrowness of viewpoint or the uncharitableness of spirit which became associated with that appellation during the controversy which shook the church. The homemade dictum was forthrightly stated: "He has no business in a Presbyterian pulpit!" Looking back across the years and after giving all credit to Dr. Fosdick for unimpeachable integrity and a much more gracious spirit on the whole than his antagonists portrayed, I feel the statement still stands. A man who knew he could not make the creedal subscription necessary and who was unwilling to submit himself to a system of ecclesiastical control cannot excuse the resultant situation in retrospect with the naive statement, "I knew nothing about Presbyterian law, and they must take full responsibility on that score. . . ." This comes under the category of trying to have your cake and eat it too. The final decision of the General Assembly to invite the "guest minister" of the First Presbyterian Church of New York City to become a Presbyterian minister was the right decision and Dr. Fosdick's declination was just as correct.

However the Lord does make the wrath of men to praise Him, and out of these years of controversy came great and lasting good. The answer to Dr. Fosdick's provocative sermon, "Shall the Fundamentalists Win?" was a resounding "NO!", both in the Presbyterian Church and throughout American Protestantism. Also, one does not have to agree with all of Dr. Fosdick's "liberalism" to credit him most gratefully for recalling the preaching of the church to the first necessity of making the gospel relevant to human needs in the 20th century.

## VI

The space of this "commentary" will not permit any expatiation upon the tremendously fruitful ministry which followed for the twenty years of Dr. Fosdick's pastorate in the Riverside Church created expressly for such a ministry by the generous heart and hand of John D. Rockefeller, Jr. Nor can we dwell upon a radio ministry which reached into the far corners of the land, and a ministry through the written page which has gone out to the ends of the earth. Dr. Fosdick has also identified himself with the "social gospel" in scores of practical ways as well as through incisive pulpit pronouncement. He is in the apostolic succession of Walter Rauschenbusch, Washington Gladden, Rufus E. Jones, and others. And again the church and the secular

order as well are in his debt for insisting upon the relevance of the love of God to the solutions of the problems of labor and management, relationships between the races, war and peace. Read by all means his chapter on "Ideas That Have Used Me"; they are great ideas and they have used him greatly.

I found especially intriguing his evaluation of neo-orthodoxy in the chapter, "Winds of Doctrine." It would be interesting in the extreme to listen in on a "conversation" between Karl Barth and Harry Emerson Fosdick! Obviously Dr. Fosdick is appalled by a doctrine of Revelation which would exclude both "reason" and "general revelation" almost by definition. On the other hand he handsomely admits the correctives to the "vagueness" of the liberalism of half a century ago upon which neo-orthodoxy insists. But when he goes on to predict, "Liberalism cannot remain as it was fifty years ago; neo-orthodoxy cannot remain as it is today; there will be a synthesis," he reveals himself first, last and always the "liberal" in theology for it is the essence of liberalism that it thinks the solution for all theological problems lies in the saving synthesis. This is itself a matter for basic theological debate! This leads us to the fascination of this whole résumé of Dr. Fosdick's career as a thinker: he stubbornly refuses to put into theological formulations his own quite perceptive ideas about God, Jesus Christ, Revelation, The Atonement, and all the rest. He seems to have an almost pathological antipathy to any ordered explication of "This I Believe." It isn't that he can't; he won't! Paul's question leaves Dr. Fosdick unmoved: "For what person knows a man's thoughts except the spirit of the man which is in him?" Indeed, Dr. Fosdick has his own personal problem in the area of self-revelation. The truth of the matter is, he is a kind of "lone wolf." The question, "What think *ye*?" is for him the wrong question. He avoids like the plague any commitment which would put him in anybody else's theological company. Hence the strange satisfaction, "Looking back, I regard with satisfaction the difficulty my critics have had in classifying me!"

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L. P. Stone Lectureship

April 8-11, 1957

Douglas Van Steere, Ph.D., D.D.

Professor of Philosophy in Haverford College

Subject:

*On Apprehending and Being Apprehended*

# The President's Page

Dear Friends:

*Great News*

THERE is great news to announce as we cross the threshold of another year. The Robert E. Speer Library is nearing completion.

It is a magnificent structure. To the spectator's gaze, this noble building in Alabama limestone is strikingly impressive, both for its size and its fine architectural design. The twelve sculptured symbols in the tower above the main entrance enshrine the drama of creation and redemption.

The visitor to the three floors which make up the building is impressed by the fact that here is not only boundless space to provide a home for books but also an incomparable haven for study. In this sanctuary of sacred learning there will of course be book stacks in endless succession. There will be the large main reading room on the first floor, and three smaller reading rooms on the second, for the use respectively of graduate students, faculty members, and visiting alumni. Also on the second floor will be found four much-needed classrooms, ten studies for persons engaged in research, six seminar rooms for small discussion groups, and sixty-three carrells for the use of individual readers.

The other evening I glanced through old numbers of the *Bulletin* and read some things I had written in the late Thirties and early Forties. I found there the expression of a personal hope that the new library which the Seminary so much needed would become a reality before 1962, the one hundred fiftieth anniversary of its founding. Little did I realize at that time that a library greater than anything that inspired my fondest dream would be ready for use in the early months of 1957. How did this happen? Through the beneficence of the Presbyterian Church in the U.S.A. which responded so generously to the vision and appeal of the Committee that launched the Capital Funds Drive for Church Extension and Theological Education.

*Deep Gratitude*

As we look forward in the near future to the occupancy and dedication of the Robert E. Speer Library, let me give expression on behalf of my Faculty colleagues and the students of the Seminary to the deep gratitude which we all feel in common. Let me thank the Seminary Board of Trustees, and, in particular, the Library Committee under the chairmanship of Mr. John G. Buchanan, for their enlightened and buoyant devotion to the realization of the library project. Our thanks go to Dr. Keyes Metcalf, the

distinguished librarian of Harvard University, now retired, for the prolonged periods of painstaking cooperation which he gave to Trustee and Faculty Committees in the evolving of plans for the new building. Sincere thanks are also due to our brilliant architects, the Messrs. Licht, father and son, who, in consultation with Messrs. O'Connor and Kilham, the architects of the University's Firestone Library, drafted the plans which enshrine the insights and dreams of years of study. No less worthy of our appreciation is The Turner Construction Company of Philadelphia for the skill and speed with which they have done their work. They, too, are our debtors. This is the same company which had previously built the Firestone Library.

### *"Your Debtors We Are"*

But very especially let me voice our gratitude to the great host of alumni and friends of Princeton Theological Seminary throughout the nation and the world for their loyal and generous support, and their unfailing encouragement as plans were evolved and the edifice began to take shape. Within this group let me thank most of all, and from the very bottom of my heart, the members of the Alumni Council who devised the recent scheme whereby it may be possible to finish the project and dedicate the building free of debt. No words are adequate to thank William F. MacCalmont of the First Presbyterian Church of Akron, Ohio, Bryant M. Kirkland of the First Presbyterian Church of Haddonfield, New Jersey, and Frederick E. Christian of the First Presbyterian Church of Westfield, New Jersey, who, with my colleague, James K. Quay, the Vice President of the Seminary, conceived and launched the campaign to secure the $350,000 still needed to complete and furnish our new library. To these brethren are due the thanks of Princeton Seminary men and women everywhere for what they have done in recent months to embody a vision, supply a need, and honor a name, the sainted, honored name of Robert E. Speer.

### *For "piety and learning"*

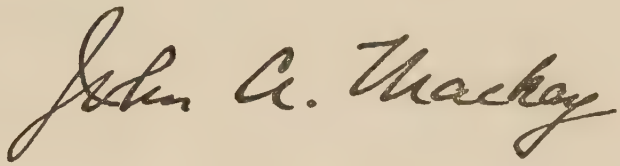
With the erection of the new library the great ideal which the Seminary's founders enshrined in its Charter, namely that the institution should be equally dedicated to the promotion of "piety and learning," can be brought to fulfillment as never before. That the light of learning may illumine the life of piety in the service of Jesus Christ the Truth; that is the ultimate reason why the Robert E. Speer Library has come into being. That is also the reason why Princeton Seminary exists.

So, once again, without cant or sentimentality, let us say "Ebenezer. Hitherto hath the Lord helped us." Once again we have made our own the calm certainty and the firm resolve that inspired Nehemiah, that great

master-builder, "The God of Heaven, He will prosper us. Therefore we His servants will arise and build."

May the new Robert E. Speer Library be a landmark not only in the history of Princeton Theological Seminary but in the annals of Christ's Church Universal.

Yours very cordially,



NEW YEAR'S DAY, 1957

Bring Princeton Seminary into the homes of your members and their friends. Announce in Bulletin, Local Press and Radio, the Television appearance of

PRINCETON SEMINARY CHOIR

on

NBC nation-wide program:

"FRONTIERS OF FAITH"

Sunday February 24th, 1957

1:30 p.m. E.S.T.—69 stations

Program will be re-broadcast on Sundays during the next five weeks from 24 stations including Alaska and Guam.

# ANNUAL ROLL CALL OF ALUMNI AND THE SPEER LIBRARY CAMPAIGN

It has been heartwarming and inspiring to note the outstanding participation of the alumni of our beloved seminary who have responded so generously this fall to the annual Roll Call appeal. Not until the end of next May shall we know for certain whether or not we have reached our increased objective of $25,000.

To the class representatives who have done yeoman service in writing personally to all our active alumni we express our sincere thanks for their accomplishment within the past three months.

One of the manifestations of our unique spirit is the evidence that even our retired men are contributing so generously. Of particular significance is the way in which the class of 1904 has distinguished itself. With only 23 members living, the class has reached the goal of $5,000 toward which they have been working for the past three years in building a special fund as a memorial scholarship endowment. This fund will stand on the books of Princeton in perpetuity, and the earnings will be used each year to aid worthy students in meeting their current expenses. What a record the outstanding men of this class have established!

With the same determined spirit may each of us participate to the very limit of our ability so that we can establish a record this year.

To those who have already contributed to the Roll Call we sincerely extend our heartfelt thanks and hope that others will make their gifts without delay so that we can record a larger percentage of participation from each class in our association.

In addition to the fine record of this year's Roll Call, we know that we can count on all the members of our alumni association to make every effort in the next few months to "try" to raise through whatever means most feasible the amount of $350,000 which we as an association have committed ourselves to raise for the Robert E. Speer Memorial Library campaign. One hundred fifty already have signed "try cards" to date.

May God richly bless our every effort as alumni members entering the new year of activity constantly mindful of our relationship one to the other as members of the Princeton Seminary alumni family.

Sincerely yours,

William F. MacCalmont
*President, Alumni Association*

# PRINCETONIANA

Lefferts A. Loetscher

## The Faculty

Beginning with the second term, Miss Harriet C. Prichard became an Instructor in Christian Education, succeeding Mrs. Edward R. Mooney, the former Miss Dorothy Kirkwood. Miss Prichard received the degree of M.R.E.(Prin.) in 1954, and since then has served as Director of Christian Education in the University Presbyterian Church, Seattle, Washington.

Dr. Lefferts Loetscher has been appointed Director of Graduate Studies.

The Trustee-Faculty Dinner, an annual event, was held this year on Monday, October 8, in the so-called "Little Dining Room" of the Campus Center. The Trustees devote two days to their meetings: the first day, a Monday, is given to meetings of Committees of the Board, and the next day to the meeting of the Board itself. Procedure has varied at these dinners. Sometimes the whole Faculty has met with the Board in a general social gathering; sometimes the affair has included the Student Body, too, in a meeting in the main dining room; while more recently the Trustees have met sometimes with a Committee of the Faculty—such as the Curriculum Committee or the Graduate Study Committee. This year the whole Faculty dined with the Trustees after which three talks were given—one by a Trustee and two by Faculty members—dealing with important phases of the Seminary's work. The discussion that followed the papers was frank and stimulating. These annual colloquia have become a very interesting and valuable part of the program of the Seminary.

A number both from the Faculty and Board of Trustees attended the annual meeting of the Presbyterian Council on Theological Education held at Buck Hill Falls, Pennsylvania, from October 22 to 24. Representation of governing boards and faculties of seminaries is in proportion to the number of undergraduate students in each institution. The Council is unusually broad in representation and large in outlook, with members not only from the seminaries, but also from the denominational boards and other executive agencies, and from the Church at large. The Council is able therefore to view Presbyterian theological education not only in terms of the objectives and problems of the seminaries as seen by the seminaries themselves, but also in terms of the Presbyterian Church's need of theological leadership and of future pastors, as well as in terms of the responsibility of the Church to undergird such a program. During the comparatively short time that it has been in existence the Council has made tremendous contributions toward making the whole Church aware of the needs of the seminaries, and has done much toward quickening in the seminaries an awareness of their obligations to the Church.

One of the most interesting actions taken by the Council last October was the approval of a detailed program for a conference of faculty members of all Presbyterian theological seminaries to be held on the campus of McCormick

Seminary, Chicago, next spring from June 11 to 14. This has been organized by the Council, the first of its kind for Presbyterian seminaries, and will be conducted under its auspices. It is felt that it will help to clarify objectives and methods of theological education, as well as prove mutually stimulating and give a greater sense of common purpose. The meetings and their results will be viewed with great interest and expectation.

The many friends of Dr. Erdman will be interested to hear word that has come from Seoul, Korea, that almost 100,000 copies of his commentaries on the New Testament have been printed in Korean. These have been published by the Christian Literature Society which is now preparing to publish his commentaries on the Old Testament also. Dr. Charles A. Sauer, writing in behalf of the Christian Literature Society, says, "This places Dr. Erdman among the foremost producers of Christian Biblical literature in the Korean language. Our thanks to Dr. Erdman."

### The New Library

The cornerstone of the new Robert E. Speer Library was laid on September 20 as the closing event of the Alumni Fall Conference. Those participating were Dr. Mackay, Dr. Peter K. Emmons, President of the Board of Trustees, Dr. William F. MacCalmont, President of the Alumni Association, Dr. Speer's daughter, Miss Margaret B. Speer, Dr. Quay, Dr. Erdman, and Dr. Hugh I. Evans, Chairman of the Capital Funds Campaign of the Presbyterian Church which supplied all but one-fifth of the funds needed for the building.

Since the laying of the cornerstone, construction work on the building has proceeded steadily and rapidly at the hands of a large corps of builders. The steel structure has long since been completely covered with the stone work, and the very impressive exterior of the building can now be appreciated. The glazing of the windows has been completed, and large portable electric hot air blowers make the building comfortably warm for the builders, though the permanent heating system has not yet been fully installed. As this goes to press, plastering is proceeding apace. Following the painting of the walls, the stacks will be put in. Anyone viewing the spacious floor space on each of the three stories of this fine new building—one story below the ground level, two above—cannot but be impressed with this splendid addition to the Seminary campus. It is hoped that construction will be completed in March, and that perhaps the books can be moved in during the interval between the second and third terms.

The total cost of the new Library, including furnishings, will run to $1,700,000. Of this sum, $1,350,000 was raised by the Presbyterian Church in its Capital Funds Campaign, leaving $350,000 which must be raised by the Seminary. For the crucial task of raising this $350,000 balance, the Speer Library Campaign has been organized with the period of solicitation running from January through May, 1957. The primary purpose of the campaign is to organize alumni to secure gifts from lay Christians and direct contributions from the alumni themselves chiefly through the Alumni Roll Call. The present Library Campaign has two main divisions: work through alumni

who are pastors of Presbyterian churches, on the one hand; and through alumni who are either pastors of non-Presbyterian churches, or are not in the pastorate, on the other hand. The director of the first group is Dr. Bryant M. Kirkland of the First Presbyterian Church of Tulsa, Oklahoma, and the director of the second is Dr. Frederick E. Christian of the First Presbyterian Church of Westfield, New Jersey. Working with these directors will be sixty-eight leaders, each leader having ten captains with him. Thus there will be 680 captains, each captain having associated with him a team of five or six additional alumni. It is planned in this way to enlist every alumnus as a working member of a team. "Progress Bulletins" will be issued every month or six weeks, and will contain the name of every alumnus in the United States, unless he requests his captain to have his name removed from the list. When an alumnus signs a pledge of effort card, his name will be underscored in subsequent Progress Bulletins. When he sends in a gift, an asterisk will be placed by his name, though the amount of the gift will not be indicated. Payment on pledges may be distributed over three tax years. Preliminary results of the campaign, both in pledges and cash, have been most encouraging. It is planned to announce results of the campaign at the Alumni Meeting at Commencement. There is the real possibility that the expanded library work of the Seminary can be done in a debt-free building.

### Academic Life

Classes for the academic year started on Wednesday, September 26, but were preceded by several days of orientation for juniors and other new students beginning with the previous Friday. Brief Services of Worship were held in the Chapel each day and were led by Dr. Clarke, Dr. Cailliet, and Dr. Macleod. On the first afternoon a representative of each department offered a few summary statements concerning the methods and objectives of the department. Following this, Faculty members and their wives had dinner with the new students in the Campus Center. The orientation schedule this year was deliberately made a little lighter than in former years, when some entering students commented that they were too busy to get their bags unpacked until after classes started! On Saturday there were speech and singing recordings and a remedial reading test, with the rest of the day quite free for social and recreational activities. On Monday and Tuesday activities included registration, personality and aptitude tests.

The total enrollment for the current academic year is 480. Of these, 119 are juniors, 125 middlers, 117 seniors, 102 graduate students, and 17 special students. Of the total, 33 are candidates for the M.R.E. degree. There are 45 students from foreign countries.

Requirements for admission to the Seminary are quite exacting. All applications are carefully studied by the Dean and the Admissions Committee of which he is chairman. A transcript of undergraduate courses must be submitted by every candidate, together with a recommendation from his pastor, a report from a physician, and various other testimonials. A large number are refused every year.

Record of attendance at classes is no longer kept, because it is felt that the

decisive factor is the over-all quality of the work done, and this is always under close surveillance. Falling into fourth general group brings a warning; a repetition of this puts a student on probation; and if he falls into this category for a third time he is dismissed. The Faculty's Committee on Academic Standing makes recommendations to the Faculty on all such matters.

The curriculum too is kept under continual surveillance, and numerous adjustments have been made in it in recent years on the recommendation of the Curriculum Committee. Currently a special committee is studying more extensive revision of the curriculum. Somewhat parallel to the Curriculum Committee, a Committee on the School of Christian Education gives attention to the specialized program for the M.R.E. degree.

In recent years field work has been to a degree integrated with the academic program. Every student in order to be graduated must do a specified minimum amount of field work, which is under the direction of the Dean of Field Service and an Interdepartmental Committee on Field Work. In addition to field work a small percentage of students find it necessary to earn money in secular employment, and many more engage in campus extracurricular activities of various kinds. There arises therefore the problem—never completely solved in this troubled world—of the proper distribution of the limited time of each week among various areas of activity.

On the graduate level, the requirements for the Th.M. degree have been slightly changed, effective this present year. The total hours have been reduced from thirty-four to thirty, not for the purpose of making the degree easier (!), but in order to give candidates more time for necessary collateral reading and study. Instead of the one program previously offered, involving the preparation of a thesis for which six hours credit was given, three alternative programs are now offered in this degree: (1) a General Program, involving the preparation of a thesis for six hours credit as previously; (2) a Research Program, in which much more of the total time and work go into the thesis itself for which as much as fifteen hours credit may be received—half of the total requirement for the degree; and (3) a Practical Program "centered in some aspect of church life and directed towards the implementation of theological principles in concrete projects."

Beginning with this year, too, a quota system has been inaugurated which limits the number of Th.M. candidates who may enter any department in proportion to the number of professors in the department. Applications for candidacy must be in not later than May 15 preceding the academic year when the work is to start. At the opening of the year all Th.M. candidates were assigned by their department of specialization to a particular professor as adviser.

The Seminary's Th.D. has always been a very high and exacting degree. Everyone is agreed that it shall remain so. A slight change in scheduling occurred this year, with the Preliminary Examinations being held in the week before Seminary opened in September, rather than just after opening. By eliminating these from the busy week of matriculation and adjustment some congestion and confusion were avoided.

A study of the Th.D. program is currently in progress.

### Special Services

As a part of the orientation program, and following it by a week or two, retreats were held for four groups of juniors on the last week-end of September and the first week-end of October. The general theme was "Devotions and the Curriculum," and the feeling seemed to be that the meetings were very helpful. The various groups went to different places twenty or thirty miles from the campus for these informal discussions. A student chairman presided at each, and two faculty members in brief talks sought to provide seed thoughts for the exchange of ideas. The meetings opened with brief devotional services, and closed with the celebration of the Lord's Supper.

The Day of Prayer this year came on November 14. Dr. Kerr spoke at the morning Service of Worship on the subject, "Strength Through Weakness." This was followed by nine discussion groups meeting in various parts of the campus. Dr. Wilson presided at the afternoon intercessory prayer service, and in the evening there was a Communion service led by Dr. Quay and Dr. Kuist.

Something new is being undertaken this winter. Sunday morning worship in Miller Chapel used to be a regular part of the Seminary's program, but with the increase of student field work and the resulting absence of students from town on Sunday mornings, this service became increasingly impractical, and was discontinued some years ago. There was added a Tuesday evening preaching service each term, at which a guest preacher would bring the message. Older alumni will remember, too, the Sunday afternoon "Conference" which was a very informal conversational meeting at an appointed hour in Alexander Hall Parlor of any Faculty members and students who might choose to come. It went back to the days of Dr. Charles Hodge and originally served a very useful purpose in bringing together the small Faculty and student body in an atmosphere of intellectual stimulation and devotional earnestness. By the opening of the twentieth century, however, increasing distractions and activities had eroded most of the support of this meeting, and it was discontinued many years ago. With the thought that the daily chapel service—excellent and well attended though it is—and the occasional Tuesday evening preaching services do not completely fill the needs of the Seminary community for corporate worship, a Sunday evening vesper service for three quarters of an hour, 6:45 to 7:30 P.M. is being tried. It is felt that many of the students will be back on campus by this hour, and also that where there are young children in the family, it will give the wife a chance to attend a Sunday service.

### Princeton Leadership School

The Princeton School of Christian Life and Leadership held its ninth session for five Wednesdays last fall during October and November. The school, conducted under the joint sponsorship of the churches of the Princeton area and of the Seminary, is intended for lay workers in church school and youth leadership and adult work. This year sixty-two congregations were represented, with some coming from points as far from Princeton as Philadelphia

and Elizabeth. The total enrollment was 304. Courses were given in such areas as Bible study, church history, teaching methods, comparative religion, and social concern. This year, in addition to members on the controlling committee, two members of the Faculty were actively engaged in the work of the school—Dr. Wyckoff who was dean of the school, assisted by Mr. Arlo Duba, a teaching fellow in the Seminary, and Mr. James Smylie, who taught the course in church history two sessions a week. Through the years this school has been rendering an increasingly valuable service to the churches of the area.

### Theology Today

The current January issue of *Theology Today* is organized around the subject, "The Nature of the Unity We Seek," which is the theme of the North American Faith and Order Conference of the World Council of Churches to be held at Oberlin, Ohio, in September, 1957. The authors themselves are truly ecumenical in ecclesiastical affiliation including, among others, an Anglican, a Baptist, a Congregationalist, a Methodist, and a United Presbyterian.

The devotional writing for this issue is a prayer by Søren Kierkegaard. "Caste and Class in the Local Church," is the challenging title of an article by a member of the faculty of the Woman's College of the University of North Carolina. The General Secretary of the German layman's movement, which sponsors the annual *Kirchentag*, discusses ecumenical education. Dr. Eduard Schweizer, Professor of New Testament at the University of Zürich writes on "The New Testament Idea of the Church." Problems of defining a particular denomination are treated by a Congregational pastor, Royal F. Shepard, Jr. Dr. Theophilus M. Taylor, Professor of New Testament at Pittsburgh-Xenia Seminary raises the disturbing question whether the Church is isolated from important elements of the population. Dr. W. Norman Pittenger, Professor of Apologetics at General Seminary in New York treats the subject, "Christ, the Church, and Reunion."

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*The Suffering Servant*

". . . The Servant ideal was interpreted in a corporate as well as an individual sense by the Qumrān sect, just as in the Servant Songs of Isaiah. God, at the time of his visitation, will send a man—the Messiah—who will fulfill all the ideals of the Covenant Community, and who, like the Community, will make atonement for the world through his suffering. Thus before the time of Christ the Messianic concept was joined with the suffering Servant ideal in the Jewish Covenanter sect of Qumrān. The way was now theologically prepared for the coming of God's Son, in whom the Messianic hopes of Israel were to be fulfilled and the mission of the Servant realized."

—Charles T. Fritsch, *The Qumrān Community*.
The Macmillan Company, New York. 1956. P. 122.

# THE PRINCETON SEMINARY CHOIR

David Hugh Jones

In the spring of 1935, the Princeton Seminary Choir was invited to sing for a Sunday evening service at the Calvin Presbyterian Church in Philadelphia. Little did anyone dream that that was the beginning of more than twenty-four hundred similar engagements in approximately seventeen hundred different churches, colleges and other organizations across half the world.

After the first few years of touring, although the choir sought no engagements, the number of requests grew until it was decided to devote every Sunday of the academic year to this program. With the coming of Dr. Mackay as President and later Dr. Brown as Vice President of the Seminary the choir began its rigorous schedule of at least three services every Sunday in churches within a reasonable driving distance from Princeton.

Now, after twenty-two years of such travelling, it would take at least twelve years, singing three or four times a Sunday, to get around once to the churches in which the choir has sung. Because of the accumulation of requests, the choir has been forced to limit engagements in any church to one every three years. A few exceptions are made to this rule in the case of schools for boys such as Lawrenceville and Peddie where the group returns regularly on alternate years.

In 1946 the choir was invited by Dr. Alfonso Rodriguez to visit Cuba, and thus was launched the summer touring which has taken the students to every state in the Union, to every province of Canada except Newfoundland, to Alaska, Cuba, Mexico, Guatemala, Hawaii, Japan, and Korea.

In the summer of 1957 the choir plans to tour Puerto Rico and other islands of the West Indies as well as several of the southeastern states. In 1958, a return visit to California and the Southwest is proposed. An invitation to visit Brazil in the summer of 1959 is being considered seriously. This trip would be in connection with the celebration of the hundredth anniversary of Presbyterian work begun in Brazil by the Reverend Ashbel Green Simonton, a graduate of Princeton Seminary. Simultaneously with this celebration the World Presbyterian Alliance will be meeting in Brazil. If this trip materializes, stops would be made at various centers in South America.

Although the choir strives for a high degree of excellence in singing, the speaking of the members is also stressed. Every man in the choir speaks in turn and in the course of a year appears before every conceivable type of a congregation.

The choir's chief objectives, as stated on their printed program are these:

To glorify God.

To proclaim the Christian Gospel through Scripture, song and testimony.

To inform church members concerning the urgent need for more trained leaders.

To encourage young men and women to consider the Christian ministry as a life work.

To mingle with people from all walks of life in their churches, homes, and places of business.

To obtain a world view of the Christian Church in action.

To enlist the partnership of interested friends in the great task of training leaders for Christian service at home and abroad.

(The above article was prepared by David Hugh Jones, Professor of Music, who has been director of the Seminary Choir since its organization. The story of the 1956 summer tour of the choir has been written by Mr. Thomas Fisher, of Trenton, New Jersey, a member of the Middler Class and a graduate of Hamilton College.)

## Summer Tour of Choir, 1956

One rainy evening last July, as we drove up to the church in Tiquisate, Guatemala, we found the people had been sitting breathlessly for several hours in that hot, over-crowded building and awaiting our belated arrival. Immediately they all broke out into song, "Bien Venido," which means "Welcome."

The church, painted a gaudy green inside, had been decorated for us with purple crepe paper, with a great "Bien Venido" in large silver letters front and center, with real flowers, and with a profusion of purple and green paper flowers s c a t t e r e d everywhere. We learned later that there had been a plan to paint the movable pews purple in honor of our coming. (One church group in Guatemala City had covered the whole floor of the sanctuary with pine needles—something done only for the most festive occasions—to show their appreciation.)

As we sang in Tiquisate that rainy night in the gaily decorated little church, infants were nursed by their mothers in the pews, and many of the children slept on the floor. We learned later that some of the families who had come great distances to hear us sing, would stay all night in the church, sleeping on the slatted wooden pews (which were made much like our park benches) and waiting until morning to begin the long walk home.

We had had a hard drive to Tiquisate that day from Guatemala City. For about two hours of the trip we had travelled through semi-jungle country on a rough, muddy, one lane road. We were all dirty and tired from the trip. Indeed, many times we had had to shed our socks and shoes, and to push, pull, and coax our borrowed cars through the mire. But we were happy, because we had seen and done unexpected things, and especially, because the people were so pleased to have us in Tiquisate. It was a time of genuine fellowship and the friendship of those people was something that our singing could hardly repay.

After the service we went to our comfortable beds in guest cottages of the United Fruit Company. The next morning we toured a banana plantation and watched the harvesting operations. The night in Tiquisate was one of only a few nights when we did not stay in the homes of church members—homes where the generosity and warm hospitality oftentimes more than made up for their lack of modern facilities and conveniences.

Tiquisate was merely one of the many

Guatemalan towns in which the choir from the Princeton Theological Seminary sang this past summer. We travelled for eight weeks, through Mexico and parts of the United States as well as through Guatemala—singing wherever we went—in churches, prisons, schools, mental hospitals, as well as on radio and television. It was an exciting experience for all of us and the members of the churches in which we sang seemed greatly appreciative.

When we sang in Tiquisate we had already been travelling about four weeks. We left Princeton on June fifth —Dr. Jones and his wife, the eighteen members of the choir, travelling in four cars—and we sang en route to Mexico in Pennsylvania, Ohio, Indiana, Illinois, Missouri, Oklahoma, Texas, and New Mexico. We crossed the Rio Grande on June nineteenth from El Paso, Texas, and sang that evening in the First Presbyterian Church of Juarez, Mexico. It was an interesting service—our first in Spanish. Dr. Delgado, the pastor of the church, acted as interpreter for us, although some of the choir men were able to converse in Spanish. Wherever we sang, we assisted in the readings and prayers in the service of worship and told also why we were entering the Christian ministry.

We moved on from Juarez toward Mexico City, and sang in Chihuahua, Durango and Aguascalientes before we arrived in the beautiful capital city. When we left Mexico City we travelled again by car, singing our way to Tuxtla, where we left our cars and boarded a plane for Tapachula and then Guatemala City. We spent six days in Guatemala City and sang on several of the days as many as six times. They were busy but interesting days. We sang at the National Conservatory of Music, in the band shell in the park opposite the National Palace, in the national prison, at the university for the members of the Christian Association there, at the American Hospital, at the Presbyterian Seminary, and several times over radio and television, as well as in many churches in Guatemala City.

We had discovered when we arrived in Guatemala that the country was in a state of siege and that constitutional privileges had been temporarily revoked. There was a nine p.m. curfew our first two nights (extended after that to twelve midnight). The second night we were out after curfew time, and even though we had police protection going home, one of our cars was shot at. Occasionally we saw guards patrolling the streets. I saw even a tank. We were warned that our letters might be read, and therefore we were advised to say nothing in them about the situation. We were a bit of a suspect group, indeed any group of organized students in Guatemala would have been at this time.

After Guatemala City and Tiquisate, the choir divided and sang for several days in the smaller towns of the area. One group sang once for a sick man in a one room grass hut home. We heard, one of these days, a group of school children sing "Jesus wants me for a sunbeam" in Spanish. Oftentimes children would sing "Jesus loves me" for us. Dr. Jones likes to point out that this is one song that seems to be sung by children everywhere and in every language.

The choirs rejoined in Quezaltenango —a city named after the freedom-loving bird which is the national bird of

Guatemala—where we sang our last service in Guatemala. On a rainy Sunday afternoon we left Quezaltenango—this time by bus—for a daredevil ride through the mountains to Mexico.

We boarded our own cars again in Tuxtla and left for Mexico City and the United States eventually by a different route. We sang on the way back in Oaxaca, Puebla, Mexico City again, Valles, Tampico, Mante, Monterrey, and, in the United States, in Texas, Arkansas, Tennessee, and Virginia. We arrived back in Princeton on August first, tired but not quite sung out, and feeling that we had spent a most worthwhile eight weeks.

The miles that we covered may sound impressive, but they do not sum up the value of the tour. Nor does the range in types of places where we sang prove the worth of the project. The experiences we had and the memories we hold are real to us, but hardly justify the expense of the tour. Even our larger view of the Church at work, which is good and which should influence our eventual work in the ministry, seems meagre answer to one who might question the worth of our venture. But the good will which was created and the understanding which was achieved seems ample justification to me personally for a venture of this sort. We were impressed this summer with the growing conviction that Christ *is* in a very real and practical sense the Hope of the world.

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### *The Preacher's Bookshelf*

With the approach of the Lenten season, several little books will make appropriate reading, especially in preparation for Holy Week Services. Ralph G. Turnbull, minister of the First Presbyterian Church, Seattle, has written a helpful and suggestive book, entitled *The Seven Words from the Cross* (Baker Book House, Grand Rapids. $1.50). These addresses are thoroughly Biblical, clear, and deeply devotional. A very thoughtful paperbound volume, *In Debt to Christ*, has been written by Douglas Webster, Home Education Secretary of the Church Missionary Society, London, England. Here is a fresh and meaningful discussion about the relevance of the Cross to contemporary life. Available from The Highway Press, 6 Salisbury Square, London, E.C.4. 4s 6d.

One of the finest little books of Communion Meditations to appear in a long time is *Guests of God*, by John Jansen (Westminster Press, Phila. $2.00). Written in a splendid English style, richly illustrated from the classics as well as Scripture, these chapters are gems of thought and devotion. This is a book every preacher can buy and read with much inspiration and profit.

The Warrack Lectures of 1955 are now available. They were given by David A. MacLennan, minister of the Brick Presbyterian Church, Rochester, N.Y., and until recently a member of the Faculty at Yale Divinity School. *Entrusted with the Gospel* (Westminster Press, Phila. $2.00). These chapters are of interest, not merely because Dr. MacLennan is the second American ever invited to share this distinguished lectureship, but chiefly for what he has to say about the preaching ministry. Dr. J. Pitt-Watson made this comment on the series by Dr. MacLennan: "These lectures recall us to the center on which alone the long-divided heart of man can rest. Buoyant in spirit, felicitous in wording, and abounding in apt and arresting illustration, they present the Christian hope, not as a refuge, but as a challenge."

D.M.

# ALUMNI NEWS

Orion C. Hopper

Class reunions in increasing numbers are being held at Commencement. Traditionally classes have begun their series of reunions with the 10th anniversary of graduation, although a few have held theirs as early as the fifth year.

To keep each class more "group conscious," some form of continuing organization should be set up with a president and secretary. The Alumni Office is anxious to be of assistance in supplying class lists and suggesting methods by which this splendid tradition can be maintained. Classes holding reunions are recognized at the annual Alumni Dinner at Commencement.

### *Alumni Associations*

*San Francisco Bay Area*: Alumni in the north coastal area of California, under leadership of Richard H. Baird, Robert B. Munger, and Edward V. Stein, met on October 30 at the First Presbyterian Church of Berkeley. Twenty-nine alumni attended, twelve of whom were accompanied by their wives. President Mackay of the Seminary was present and addressed the meeting.

*Cincinnati Area*: The annual meeting of the Cincinnati Area Alumni was held on November 5 at the Cranston Memorial Presbyterian Church at New Richmond, Ohio, with the president, Laurence L. Hucksoll in charge. Dr. Mackay attended and spoke to the group about the work of the Seminary and gave a very vivid interpretation of world conditions with special reference to Hungary and the Middle East. New officers were elected as follows: President, Edward Tirrell Tuten, minister of Cranston Church; Secretary-Treasurer, Irvin S. Yeaworth, minister of the Covenant-First Church, Cincinnati.

*Wilmington, Delaware, Area*: The organizational meeting of the Wilmington Area (New Castle Presbytery) was held at the Dinner Bell Inn, Dover, on October 10. The luncheon meeting was presided over by Robert M. Russell, Jr., minister of the Elsmere Church, Wilmington. Dr. Mackay and Dr. Hopper, representing the Seminary, gave addresses, which were followed by helpful and interesting discussion. New officers elected were: President, Robert M. Russell, Jr.; Secretary-Treasurer, James M. Armstrong, minister of the Green Hill Presbyterian Church. Arrangements for this meeting were made by a committee consisting of Robert M. Russell, Jr., James Armstrong, and Paul Miller.

*Greater New York Area*: The annual meeting of the Greater New York Area was held in the Madison Avenue Presbyterian Church, New York, on November 14, at 10:30 a.m. President Joseph C. Dickson was in charge. A devotional service was conducted by David H. C. Read, minister of the host church. President Mackay, James K. Quay, and Orion C. Hopper represented the Seminary. Among several guests present was Dr. Alfonso Rod-

riguez, moderator of the Synod of New Jersey and president of Seminairo Evanjelico do Teologia, Cuba. Dr. Mackay addressed the group. Reports on alumni relations and placement were given by Dr. Hopper and on financial plans and policies by Dr. Quay. New officers elected were: President, Hugh M. Miller, minister of the First Presbyterian Church, Dover, New Jersey; Vice-President, Frederick E. Christian, minister of the Presbyterian Church, Westfield, New Jersey; Secretary, Philip W. Furst, minister of the Presbyterian Church, Irvington-on-the-Hudson, New York; Treasurer, Olin M. Jones, Long Island University, Brooklyn. The Executive Committee elected were: Joseph C. Dickson, minister of the Presbyterian Church, Upper Montclair, New Jersey; Kenneth V. Brown, minister of the First Presbyterian Church, New Hyde Park, New York; Willis Alden Baxter, minister of Christ's Church, Hempstead, New York.

*Philadelphia Area*: Annual meeting was held in the Overbrook Presbyterian Church on November 16, with Alvin D. Smith, minister of the host church and president of the association presiding. The Seminary was represented by Dr. Charles T. Fritsch, who gave a short address on the "Dead Sea Scrolls," and Dr. Norman V. Hope, who spoke on "How Real is our Religious Renaissance?" Dr. James Quay reported on the Library Campaign; and Dr. Hopper spoke on the progress and policies of the Alumni Office and Placement Bureau. New officers elected were: President, Lindley E. Cook, minister of the Princeton Presbyterian Church, Springfield; Vice-President, J. Milton Bell, minister of Christ-West Hope Presbyterian Church, Overbrook Hills; Secretary, Edward W. Rodisch, minister of the Olivet Presbyterian Church, Prospect Park; Treasurer, John K. Lynn, Stated Clerk of the Presbytery of Philadelphia.

### *Synod Meetings*

Alumni of the Synod of New Jersey met for luncheon at the Hotel Madison, Atlantic City, on October 23, with 125 members present. The Seminary was represented by Dr. Elmer C. Homrighausen, who brought greetings from President Mackay, who was attending the annual meeting of the Council on Theological Education at Buck Hill Falls. Dean Homrighausen addressed the gathering on the theme, "What Kind of Ministry Does the Presbyterian Church Need Today?" Brief addresses were given by Bryant M. Kirkland, Chairman of the Library Financial Campaign and by Orion C. Hopper, alumni secretary. Greetings were sent to Walter L. Whallon and Hugh B. McCrone, who were recovering from recent illnesses.

### *Location of Alumni*

The grand total of living Princeton alumni as of January 1, 1957 is 4430.

*UNITED STATES—3857*

| | | | |
|---|---|---|---|
| Alabama | 22 | Illinois | 119 |
| Arizona | 26 | Indiana | 57 |
| Arkansas | 18 | Iowa | 56 |
| California | 366 | Kansas | 39 |
| Colorado | 31 | Kentucky | 35 |
| Connecticut | 23 | Louisiana | 11 |
| Delaware | 29 | Maine | 7 |
| Florida | 86 | Maryland | 90 |
| Georgia | 26 | Massachusetts | 48 |
| Idaho | 11 | Michigan | 146 |

| | | | |
|---|---|---|---|
| Minnesota | 85 | Pennsylvania | 649 |
| Mississippi | 13 | Rhode Island | 8 |
| Missouri | 70 | South Carolina | 57 |
| Montana | 10 | South Dakota | 11 |
| Nebraska | 18 | Tennessee | 59 |
| Nevada | 2 | Texas | 107 |
| New Hampshire | 5 | Utah | 4 |
| New Jersey | 472 | Virginia | 75 |
| New Mexico | 19 | Vermont | 3 |
| New York | 430 | Washington | 76 |
| North Carolina | 72 | Washington, D. C. | 30 |
| North Dakota | 11 | West Virginia | 23 |
| Ohio | 183 | Wisconsin | 42 |
| Oklahoma | 33 | Wyoming | 9 |
| Oregon | 34 | | |

The five Synods or States having the largest number of alumni follows: Pennsylvania, 649; New Jersey, 472; New York, 430; California, 366; and Ohio, 183.

*ABROAD—573*

| | | | |
|---|---|---|---|
| Great Britain | 83 | India | 39 |
| Europe | 48 | Java | 1 |
| Alaska | 11 | Iran | 6 |
| Canada | 68 | Arabia | 5 |
| Central America | 15 | Israel | 2 |
| Mexico | 9 | Lebanon | 9 |
| Cuba | 13 | Syria | 2 |
| Puerto Rico | 9 | Australia | 4 |
| Hawaii | 6 | New Zealand | 4 |
| South America | 51 | Japan | 48 |
| Africa | 65 | Formosa | 4 |
| Egypt | 9 | Korea | 36 |
| Thailand | 12 | Philippines | 8 |
| Afghanistan | 1 | Singapore | 5 |

GENERAL ASSEMBLY
ALUMNI DINNER

Saturday, May 18, at 6 p.m.

Mardi Gras Room
Omaha Athletic Club
Omaha, Nebraska

Reservations may be sent to the Alumni Office. Alumni are kindly requested to sign reservation posters in the lobby of the Civic Auditorium. Ladies are invited.

# ALUMNI NOTES

[ 1909 ]

Robert A. Cameron has been appointed assistant minister of First Church, Los Angeles, Cal.

[ 1917 ]

Robert Stockton Axtell has been called to the pastorate of First Church, Shakopee, Minn.

John D. Hayes is at present serving in Salatiga, Java, under assignment by the Indonesian Church.

[ 1918 ]

George G. Horn has been elected Dean and Professor of Practical Theology at Bloomfield Theological Seminary, beginning February first.

[ 1924 ]

John R. Glassey has been appointed Director of Publicity and Alumni Secretary for Hastings College, Hastings, Neb.

John E. Johnson is serving as minister of Bayside Church, Bayside, Va.

Andrew S. Layman has been appointed Associate Synod Executive for the Synod of Oklahoma.

[ 1926 ]

Edmond G. Dyett is Executive Director of the recently organized Spiritual Frontiers Fellowship, Chicago, Ill.

[ 1927 ]

Paul Main Fowler is serving as minister of a new church in Rapid City, S.D.

[ 1928 ]

Harry Robert Roach has been appointed Synod Executive for the Synod of Ohio.

[ 1929 ]

Leland Nicholas Edmunds has been called as minister of the Presbyterian Church (U.S.), North Miami, Fla.

Luther Craig Long has been appointed Director of the Psychology Department at Selinsgrove State School, Selinsgrove, Pa.

Henry Rikkers has been called to the pastorate of the First Church, Hospers, Iowa.

Paul T. Shultz, Jr. has been called as minister of Zion Church, Greene, N.Y.

[ 1930 ]

James Willard Dye is now serving as assistant minister of Abington Church, Abington, Pa.

Matthews Ewing McPhail is serving as minister of St. John's Church, Houston, Texas.

Clair A. Morrow has been called to the pastorate of the Calvary Church, South Pasadena, Cal.

Charles B. Traill has been called to the pastorate of St. Alban's Episcopal Church, Tillamook, Ore.

[ 1931 ]

C. Ransom Comfort is serving as minister of First Church, North Haledon, Paterson, N.J.

John Guichelaar has been called to the pastorate of the Oakdale Park Christian Reformed Church, Grand Rapids, Mich.

[ 1932 ]

Percy E. W. Clark is serving as minister in the Lee County Westminster Larger Parish of Iowa Presbytery.

Tolbert D. Hewlett has been called to the pastorate of Silver Spring Church, Mechanicsburg, Pa.

Hugh James Sinclair has been called to the pastorate of the Christian Church, Belton, Mo.

[ 1933 ]

William A. Guenther is serving as minister of First Church, Pottstown, Pa. Mrs. Guenther is the former Margaret A. Johnson, Class of 1935.

William Henry Denney has accepted a call to serve with the Presbyterian Ministers' Fund in Philadelphia.

[ 1934 ]

William Donald Harris has been called to the pastorate of the First Church, Baytown, Texas.

Donald H. Spencer has been called as minister of First Church, Warren, Pa.

[ 1935 ]

F. Cooper Nace is serving as minister of Simpson Memorial Methodist Church, Long Branch, N.J.

Joseph S. Nowak is serving as Adult Program Director at Christopher House, Chicago, Ill.

[ 1938 ]

Bruce M. Metzger has been elected Corresponding Member and Honorary Fellow of the Higher Institute of Coptic Studies, Cairo, Egypt.

James Z. Nettinga, District Secretary for the Southern California District of the American Bible Society, has been appointed Secretary of the Society in charge of Educational Publicity.

Robert B. Stewart has been called as minister of Second Church, Chattanooga, Tenn.

[ 1939 ]

William G. Bensberg has been called as minister of First Church, Richmond, Mo.

Edward Emanuel Burkman has been called to the pastorate of the Frances Childs Methodist Church, West Collingswood, N.J.

Robert Alvin Wilson has been appointed Field Assistant for Church Extension, Synod of New York.

[ 1940 ]

T. Howard Akland is teaching Citizenship Education at Central School, Newark Valley, N.Y.

Andrew W. Blackwood, Jr. is serving as minister of First Church, West Palm Beach, Fla.

Thomas C. Davies has been appointed associate minister of First Church, Casper, Wyo.

Evan Walton Renne has been called as minister of the Bethel Church, Kingston, Tenn.

Vincent Ross has been called to the pastorate of First Church, Darby, Pa.

[ 1941 ]

E. Crawford Williams has been called as minister of the Westminster Church, Lakeland, Fla.

[ 1942 ]

Cedric Jaggard has been appointed Associate Professor of Bible, Carroll College, Waukesha, Wis.

Robert L. Lucero has been called as minister to Westminster Church, Toledo, O.

Edward H. Morgan has been called to the pastorate of Westerly Road Church, Princeton, N.J.

Wilson Burney Overton is serving as minister of New Prospect Church, Knoxville, Tenn.

Charles P. Robshaw has been called to the East Liberty Church, Pittsburgh.

Harry E. Wilbanks has been called to the pastorate of Northminster Church, Dallas, Texas.

[ 1943 ]

Otto Gruber is Director of Southern California Homes, Retirement Colony, Presbyterian Church, U.S.A.

Anthony Andrew Koekma has been appointed Associate Professor of Bible at Calvin College, Grand Rapids, Mich.

Wallace N. Jamison has been called to the Chair of Church History, New Brunswick Theological Seminary, New Brunswick, N.J.

Elwood Franklin Reeves, Jr. is serving as minister of Speeceville Church, as well as continuing at Duncannon Church, Duncannon, Pa.

John P. Woods has been called to the pastorate of the Westminster Church, Cedar Rapids, Iowa.

[ 1944 ]

John M. Humphreys has been appointed Director of Chaplaincy Training for Oregon State Hospital, Salem, Ore.

Harry Joseph Jaeger, Jr. has been called to the pastorate of First Church, Milford, Del.

Ray Richard Searle has been appointed assistant minister at First Church, River Forest, Ill.

[ 1945 ]

Reuben T. Allen, Jr. has been called as minister of the Oakhurst Church, Decatur, Ga.

Gerald A. Foster has been appointed Vice-President of Winona Lake School of Theology, Winona Lake, Ind.

Gerhard E. Frost is now on the faculty of Luther Theological Seminary, St. Paul, as Professor of Practical Theology.

Andrew Graham has been called as minister of the Goodwill Church, Montgomery, N.Y.

John Jacob Markarian is serving as President of Hagazian College, Beirut, Lebanon.

Jack Houser Prichard has been called as associate minister of First Church, Albuquerque, N.M.

John Ralph Rodman is now on the staff of State Teachers' College, Florence, Ala. He is also serving as regular supply at Fillmore St. Church, Corinth, Mississippi, and Chaplain of Alabama Air National Guard.

Onesimus J. Rundus has been called to the pastorate of Buffalo Grove Church, Lexington, Neb.

John A. Sensenig has been called as organizing minister of a new church, Highland Park, Camp Hill, Pa.

Alexander Sime, Jr. is serving as minister of First Church, Baldwin, L.I., N.Y.

Ira Sheridan Smith has been appointed associate minister in charge of Christian Education in the Community Church, West Covina, Cal.

Forrest Youngquist is serving as minister of a new church development in Tiburon Peninsula, Morin County, Cal.

[ 1946 ]

B. Hoyt Evans has been called to the pastorate of the Hopewell Church, Huntersville, N.C.

Harry Pursell Phillips, Jr. has been called as minister of West Church, St. Louis, Mo.

Sherwood H. Reisner, President of Presbyterian Pan American School, is on leave of absence for graduate study at University of Texas.

[ 1947 ]

James W. Arnold has been called to the pastorate of the Community Church, Cathedral City, Cal.

Stanert L. Dransfield has been appointed to the staff of First Church, Pittsburgh, Pa., as assistant minister.

John W. Ediger is serving as minister of the Federated Community Church, Calistoga, Cal.

Frederick R. Gibson has been called to the pastorate of Trinity United Church, Grimsby, Ontario, Canada.

William R. Jones is serving as minister of the First Church, Sodus, N.Y.

John Paul MacLachlan has been called to the pastorate of First Church, Niles, Mich.

Anne Marie Melrose is now serving with the Board of Foreign Missions School in Seoul, Korea.

James Polk G. Moffett has been called to the pastorate of First Church, Duncan, Okla.

Frank Yolton Ramsey is serving as minister of the Presbyterian Church of Kennett Square, Pa.

John Cameron Taylor has been called to the pastorate of First Church, and the Chaplaincy of Blair Academy, Blairstown, N.J.

[ 1948 ]

Weyman R. Cleveland has been called to the pastorate of the First Methodist Church, Thomasville, Ga.

Robert J. Fenstermacher is minister of the Park Lane Mennonite Brethren Church, Shafter, Cal.

John B. Rapp is an electrical engineer with the Collins Radio Co., Reseda, Cal.

Arnold G. Fredricksen is serving as minister of Christian Education in the Jefferson Avenue Church, Detroit, Mich.

Leon Wilbur Gibson has been called to the pastorate of the Hightstown Methodist Church, Hightstown, N.J.

Gene Lund has accepted a teaching position in the Department of Religion, Concordia College, Moorhead, Minn.

Maria Amelia Rizzo is serving as secretary at the Riverside Church, Jacksonville, Fla.

Myron L. Wheeler has been called to the pastorate of Blue Ridge Church, Kansas City, Mo. Mrs. Wheeler is the former Mary Beebs Downing, Class of 1949.

[ 1950 ]

William R. Allen is serving as minister of First Church, Ocean City, N.J.

Marvin L. Jacobs has been called to the pastorate of Mt. Washington Church, Los Angeles, Cal.

William T. Manson, Jr. has been called to the pastorate of Sinking Spring Church, Abingdon, Va.

Leslie W. Ratzlaff has taken a teaching position at the Pacific Bible College, Portland, Ore.

Kenneth McKinnon Read is organizing pastor of Limestone Road Church, Newark, Del.

[ 1951 ]

James F. Armstrong is now minister of First Church, Sandpoint, Idaho.

Robert W. Dickson has been called to the pastorate of Lakeside Church, Duluth, Minn.

Neill Q. Hamilton has been appointed Instructor in New Testament at San Francisco Theological Seminary, San Anselmo, Cal.

Fred A. Trimble is serving as Chaplain and Director of Christian Education for Perkiomen Preparatory School, Pennsburg, Pa.

Adelbert Arnold Wettstein is serving as assistant minister of Shiloh Church, Dayton, O.

[ 1952 ]

Myron Abram Bellinger has been called to the pastorate of the Moravia Presbyterian Church, Mahoningtown, Pa.

G. Robert Buttrick has been called to the pastorate of First Church, Mason City, Iowa.

Herbert Glen Ellison is employed as an industrial engineer in the Bethlehem Pacific Coast Steel Corporation.

Shirley C. Guthrie, Jr. has been called to the pastorate of the First Presbyterian Church (U.S.) at Rusk, Texas.

James Renwick Jackson, Jr. is completing graduate studies at Edinburgh, Scotland.

Thomas Carson Jackson is on the staff of the University of Redlands, Speech Clinic, Redlands, Cal.

John D. MacInnes is serving as organizing pastor of a new church in the West Greece area of Rochester, N.Y.

Philip R. Magee has been called as assistant pastor of Fifth Avenue Church, New York City.

W. Francis B. Maguire is assistant at St. Paul's Church, San Rafael, California, while continuing his graduate studies at Church Divinity School of the Pacific.

David M. McConaughy is organizing pastor of Woodland Chapel (Presbyterian), Decatur, Ill.

John B. Smiley has been called to the pastorate of the Presbyterian Church of Beverly, N.J.

David Glenn Walker is serving as minister of the Natrona Heights Church, Brackenridge, Pa.

[ 1953 ]

Sherwood Anderson has been serving as assistant minister of Westminster Church, Scranton, Pa.

Thomas R. Brower is serving as minister of a new National Missions Church at Perryton, Texas.

William P. Caldwell has been called as associate minister to First Church, Plainfield, N.J.

John W. Crandall has been called to the pastorate of Third Church, Troy, N.Y.

Charles K. Dowell is serving as minister of the Hillcrest Heights Church, Oklahoma City, Okla.

Thomas A. Ewing is teaching English and Religious Education at the Haverford School, Haverford, Pa.

Charles E. Fredrick is now the associate minister of the Wyoming Church, Cincinnati, O.

Paul F. Holtrop is serving as minister of the Christian Reformed Church, Kanawha, Iowa.

Harold A. Jenkins has been called to the pastorate of First Church, Blackwood, N.J.

Yun Kuk Kim (David) is now serving on the Faculty of Seoul Seminary in Korea.

Lois Kyu-Oak Lee is doing social work at St. Mary's Home for Children, a child placement agency in Chicago.

John F. McConaughy has been called as minister to the Woodside Church, Woodside, Pa.

Charles Claude Miller, Jr. has been installed as minister of St. Stephen's Presbyterian Church, Irving, Texas.

Hibbert Wallace Moss, Jr. has been called to be organizing minister in New Church Development for the Presbytery of Kansas City at Hickman Mills, Mo.

Bertram H. Rutan is serving as pastor of the United Protestant Church, Palmer, Alaska and also as Chaplain, Valley Presbyterian Hospital.

John Leland Simcox has been called to the pastorate of First Church, Gibson City, Ill.

[ 1954 ]

John Alfred Baxter has been called to the pastorate of the Turn of the River Church, Stamford, Connecticut.

Marion Witherspoon Conditt is doing grad-

uate work at the University of Basel, Switzerland.

John P. Crossley, Jr. is serving as assistant minister of Brentwood Church, Los Angeles, Cal.

Donald Keith Francis is serving as minister of a new church, South Yuma, Ariz.

John C. Kinsey is organizing pastor, Presbyterian Church, Clayton Valley, Cal.

Feizollah Larudy has been called as associate pastor and minister of education at the First Church, Davenport, Iowa.

William Hopkins Miller has been installed as minister of the Westminster Church, Fort Lauderdale, Fla.

Sylvio J. Scorza is a visiting Instructor of Old Testament at the Evangelical and Reformed Seminary, Lancaster, Pa.

Irving R. Stubbs is now serving as minister of Lansdale Chapel, Norfolk, Va.

John R. Tufft is organizing pastor of a new Presbyterian Church in West Anaheim, Cal.

[ 1955 ]

Richard Allen Bodey has been called to the Third Church, North Tonawanda, N.Y. Mrs. Bodey is the former Ruth Lois Price, Class of 1957.

Harold R. Dean, the pastor of the Unitarian Society of Rutherford, N.J., is also serving as Research Assistant at the National Headquarters of the Boy Scouts of America.

Eileen Flower (M.R.E., 1955) and Samuel H. Moffett (Class of 1942) were married in Seoul, Korea, September 15, 1956.

Clifford B. Groome is a Group Worker with New York City Youth Board at Manhattanville Community Center, N.Y.

Samuel J. Lindamood, Jr. has been called as the assistant minister of the Mountain View Church, Tucson, Ariz.

Paul A. Lutz has been appointed assistant minister of the Green Ridge Church, Scranton, Pa.

Milton L. Nolin has been called to the pastorate of the Presbyterian Church of Ossian, Ind.

Carl D. Reimers is serving as minister of the First Presbyterian Church (U.S.), Coleman, Texas.

Cecil E. Sherman has been called to the pastorate of First Baptist Church, Chamblee, Ga.

William H. Webster has been called to the pastorate of First Church, Crane, Mo. Mrs. Webster is the former Margaret Zoe Sayre, Class of 1954.

[ 1956 ]

Frank Edward Ball is serving as minister of the Parkland Community Church, Parkland, Pa.

Gordon Duff Baugh has been appointed minister of Christian Education, White River Church, Auburn, Wash.

Guntram G. Bischoff has been called as assistant minister of the Catonsville Church, Baltimore, Md.

Robert Newman Davis is serving as assistant minister of the Mt. Baker Park Church, Seattle, Wash.

Gary W. Demarest is serving as minister of education, Riverside Church, Jacksonville, Fla.

David E. Engel is serving as pastor-instructor at Warren Wilson College, Swannanoa, N.C.

Joseph Harry Haines is serving as pastor of Wesley Methodist Church, Juala Lumpur, Malaya.

Robert Charles Hicks is minister of Olivet Church, Elkins Park, Pa.

Robert V. Hotchkiss has been installed as minister of Claysville United Presbyterian Church, Claysville, Pa.

Thomas A. Hughart is serving as associate minister of Watchung Church, Bloomfield, N.J.

John C. Inglis, Jr. is serving as Chaplain with the 82oth Airborne Division Artillery, Fort Bragg, N.C.

Gilbert L. Johnston is serving as assistant minister of Westminster Church, Albany, N.Y.

William H. Johnstone is serving as assistant minister of Warren Avenue Church, Saginaw, Mich.

Francis McKinley Kirk, Jr. has been called as assistant minister, First Church, Boise, Idaho.

Aladar Komjathy is serving as minister of the Hungarian Reformed Church, Roebling, N.J.

Frank Kuo has been called to serve as minister to the Larger Parish of Crowley Ridge, Ark.

Paul M. McKowen is serving as assistant minister of First Church, Hayward, Cal.

Robert K. Meyer is assistant minister of Union Congregational Church, Upper Montclair, N.J.

F. Barrett O'Rear has been called to the pastorate of the Dickenson Methodist Church, Staten Island, N.Y.

Joseph Sydney Rigell is serving as Director of McKim Community Center, Baltimore, Md.

Laurence B. Robinson has been called as minister to the Luxemburg Church, Wharton, N.J.

William S. Sebring has been called to the pastorate of the Presbyterian Churches of Ayr, Buffalo, and Tower City, N.D.

George Muller Walker is serving as interne with the Greenland Contractors at Thule Air Base, Greenland.

Ralph Kurt Willers is serving as Chaplain of the 89th A.A.A. Battalion, Fort Stewart, Ga.

Harry Gilbert Willson, III is serving a year as interne in Geneva, Switzerland.

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*Outlook*

"The responsibility of Christianity in the Middle East takes on new meaning with each succeeding generation. This meaning is discovered as we peer into the future in terms of ecumenicity and sound learning. Taking stock of the crucial issues that agitate contemporary man, ecumenicity will avoid divided counsels in the household of faith and will exert a concerted effort in order to translate love into a living reality."—Edward J. Jurji, *The Middle East: Its Religion and Culture.* Westminster Press, Phila., 1956, p. 122.

# BOOK REVIEWS

*The Book of Ezekiel: An Exposition*, by Charles R. Erdman. Fleming H. Revell Co., Westwood, N.J. Pp. 156. $2.00.

One of the best loved and most respected of our Christian leaders has given once more of himself in this—a helpful exposition of the Book of Ezekiel.

The book is designed to instruct the reader in the content and interpretation of Ezekiel's prophecy. For that reason, Dr. Charles R. Erdman discusses the writing according to the sequence of chapter and verse as contained in the English version of the Bible. The Revelation of St. John is frequently alluded to throughout the book. This technique and that of an analysis of the figures of speech which are employed by Ezekiel to reveal the truth of God's dealings with men are the principles which guide the author's exposition. Thus, with reference to Chapter One and the symbolical language contained in it, Dr. Erdman states concerning Ezekiel: "He wished to make it plain that what he saw were not realities but images, intended to impress upon the mind the attributes and character of the God he had been called to serve" (p. 22). So also with reference to Ezekiel 4:4-8 and the figures employed for the captivities of Israel and Judah, the author stresses the symbolic use of those numbers rather than any spurious attempt at exacting a chronology from them. It is good to read the author's insistence upon the interpretation of Gog and Magog in Chapter 39: "It must never be imagined that Ezekiel is here concerned with literal armies and specific nations. . . . We have here a prophetic parable. In vivid figures it pictures the ultimate and complete triumph of the kingdom of God over all the opposing forces of evil" (pp. 121-2).

Much in this book will be a song of hope for men who feel compelled to take up heavy burdens in the pastoral ministry. The author in discussing Ezekiel's call from God states: "As he begins to realize the 'bitterness' of his task, his reluctance is overcome by the Spirit of God: 'the hand of the Lord was strong upon me'" (p. 26). Pastors are brought up short by the reminder that no matter how popular speakers may be, "unless the will of the people is moved to action, their messages merely afford a gratified acceptance of beauty, a pleasurable stirring of emotions" (p. 107).

The author has been faithful to the best results of scholarly research and has given to the reader the fruit of his own extensive reading and experience. Throughout the book the reader feels the strength of a mature man of God who sees beyond a historical series of events to the fruition of God's plans for the nation and through them for the world. One is reminded of the recurring outbreaks of evil whenever God's victory seems complete. Then he sees anew the vision of a perfect kingdom, in which the Ruler—God Himself—reigns triumphant over all the forces of darkness. It is with that vision, portrayed by St. John in his Revelation, that the author closes his exposition.

The style of writing is clear. It gives hope for dark hours of our own day. Even those long familiar with the prophecy of Ezekiel will find here a practical guide for renewed study and a reminder that faith triumphs over every gloomy doubt.

Donald H. Gard

First Presbyterian Church
Trenton, N.J.

*Doctrinal Preaching for Today*, by Andrew W. Blackwood. Abingdon Press, New York, 1956. Pp. 224. $3.00.

There is abundant evidence that multitudes of church members today are searching for a firm foundation for their Christian faith. There is a hunger for understanding, for certitude. Here is a book that points the minister to the kind of preaching that will meet this need. In recent years there has been a rediscovery of theology by those who are professionals in the field. Today there needs to be a rediscovery of theology by the person in the pew. Dr. Blackwood shows how

the preacher in the pulpit can be a channel through which this rediscovery takes place.

Some preachers may object that they have tried this kind of doctrinal preaching and found that the sermons left the people cold. However, as the author insists, if this type of preaching is to be truly meaningful in the experience of people, the theology must be presented "in the thought-forms of our day." He deplores preaching that clothes doctrines in theological abstractions. Of this he says, "Admirable ideas, ponderously expressed! Or rather, shipped by slow freight!" (p. 25). Doctrinal preaching must always be in terms of people—their needs, their problems, their hopes, their fears. "In the pulpit the stress ought to fall, not on explaining a doctrine, but on meeting a need, and that by preaching a truth from God" (p. 28). "Apart from persons, divine and human, such doctrines as sin and salvation, the judgment and life everlasting, have no meaning or value" (p. 193).

The minister may approach doctrinal preaching either indirectly or directly. In the indirect approach the preacher begins with some basic doctrine and then relates it to selected vital problems his people are facing, indicating the meaning, the power, and the need of the doctrine in meeting the problem. Often the doctrines in soul-winning sermons are presented indirectly, "not because of concealment or evasion, but because the sermon calls for acceptance of Christ, not merely for belief in a truth about Him" (p. 51). This approach may also be followed when the minister uses doctrine in pulpit counseling. Instead of trying to "rely on up-to-date psychology as a substitute for Christian doctrine" let the minister positively proclaim the truths of God and relate the needs of people to the promises and power of God. In times of joy, in times of sorrow, in times of victory, in times of defeat, people need the *kerygma*, the Gospel of Christ, preached in terms of their experience. In dealing with many ethical issues, particularly those of a delicate nature, the indirect approach will be the natural one to use.

As useful as the indirect approach is, the time has come when we need more direct doctrinal preaching—not with apologies, but with positive conviction and power. In the direct approach everything in the sermon, the text, the topic, the introduction, the development, the conclusion, ought to "point the listener to a certain doctrine, as clear as crystal." Nor should the minister hesitate because he cannot completely fathom the mystery of the doctrine. Indeed, as the author points out, if the mystery of our faith were removed, nothing worth having would remain. And when the minister is dealing with one of the great verities of our faith let him not deal primarily with questionings and doubts but let him in faith proclaim the doctrine attractively and with power.

This does not mean that doctrinal preaching can be superficial. Far from it. The first essential in preparing the doctrinal sermon is to master the Bible passage. The minister must have a clear understanding of what the passage means in its own Bible setting. The details of the careful exegesis of the passage may not appear in the sermon but it must certainly form the foundation upon which the sermon is built. Above all else there must be a "high fidelity to Holy Writ" (p. 131).

This is not a book on apologetics. The author does not undertake to tell the minister what doctrinal interpretations to preach. Rather he insists that each minister ought to preach the doctrines of the religious group to which he belongs. His examples are drawn from preachers who hold varying theological positions.

A continuing emphasis throughout the book is the need for being specific in this type of preaching. "A good deal of the prevailing doctrinal and ethical ignorance among churchgoers may be due to our habit of setting too much food on the table" (p. 82). In preaching a doctrinal sermon the minister must single out one important truth and then deal with nothing else. This is necessary for two simple reasons. In the first place the preacher will not have time in a single sermon to deal adequately with more than one major Christian doctrine. In the second place the hearer will probably be confused by having several doctrines paraded before him. He will be able neither to understand them nor recall them. "In a sermon about the Cross a layman ought to learn one large truth that he will remember as long as he lives" (p. 140).

Besides dealing with sound theory, this book is eminently practical. There is a discussion of such matters as: choosing a topic,

using illustrations, reading books about doctrines, employing scholarly helps, finding time to prepare, etc. The book abounds in examples and illustrations of the suggestions being presented.

Among the many matters Dr. Blackwood emphasizes as being essential for effective doctrinal preaching, three stand out. First, this type of preaching must be faithful to the Bible. Second, it must be closely related to the needs and experiences of people. Third, it must be clear in composition and couched in a literary style that will command attention and secure interest.

If the minister will follow the suggestions given in this book he will find that his preaching ministry will be greatly enriched and his people will be strengthened in the Faith.

FINDLEY B. EDGE

The Southern Baptist Theological Seminary
Louisville, Kentucky

*Tools for Bible Study*, edited by Balmer H. Kelly and Donald G. Miller. John Knox Press, Richmond, Va., 1956. Pp. 159. $2.00.

One of the chief merits of *Tools for Bible Study* is the excellent bibliography which it provides in eleven significant areas of Biblical study and interpretation. Eleven articles which appeared in *Interpretation*, 1947-1949, under the general title, "Implements of Interpretation," constitute this 159 page paper-bound volume.

*Tools for Bible Study* is essentially a reference book. It lends itself admirably to the use of the seminary professor and student as a concise and reliable means of acquainting the student with the best tools for Biblical studies from the appearance of such helps early in the Christian era down to 1949. Brief and pointed introduction to these materials enables one quickly to understand the essential function as well as quality of treatment in each case. The chapter titles and respective authors are as follows: "Concordances," Donald G. Miller; "New Testament Lexicons," Howard Tillman Kuist; "Bible Dictionaries and Encyclopedias," Charles T. Fritsch; "Grammars of the Greek New Testament," Bruce M. Metzger; "Archaeology," James L. Kelso; "Hebrew Grammars and Lexicons," Balmer H. Kelly; "Biblical Geographies and Atlases," John Bright; "Commentaries," Robert M. Grant; "The Versions of the New Testament," Edgar J. Goodspeed; "Works on Biblical Preaching," Ralph W. Key; "The Rabbinic Writings," John Wick Bowman.

Chapters IV and IX on the grammars and versions of the New Testament by Bruce M. Metzger and Edgar J. Goodspeed respectively are particularly timely in view of the quickened interest in Biblical manuscripts and translations occasioned by the Revised Standard Version of the Old and New Testaments. These two chapters, along with Chapter VI on Hebrew grammars and lexicons by Balmer H. Kelly, should become indispensable means of acquainting the student with what is basic in the reliable transmission of the Bible in written form.

James L. Kelso's treatment of archaeology is closely related to the foregoing interest and provides the student with a brief but adequate orientation to this important area for understanding and appreciation of the Scriptures. Chapter XI on rabbinic writings provides direct and indirect insight into the cultural and religious background of Christianity. Judaism is presented as a movement based on the Old Testament but not foundational to Christianity. This chapter introduces the student to an area of Biblical studies often neglected.

The other chapters of the book deal primarily with Bible study helps of interest and value to the layman as well as to the minister.

Seldom does such a series of articles in a professional journal lend itself so readily to publication in book form. The John Knox Press has rendered a definite service in collecting these excellent articles and publishing them in convenient book form without further editing, thus making available to Bible students and teachers material that was widely acclaimed and sought after but out-of-print. Only one or two insignificant typographical errors appear.

ALVIN A. AHERN

The Biblical Seminary
New York, N.Y.

*The Holy Spirit in Christian Theology*, by George S. Hendry. The Westminster Press, Philadelphia, Pa., 1956. Pp. 107. $2.00.

In five brief chapters (originally lectures), George S. Hendry treats of the relation of the Holy Spirit to Christ, God, the Church, the Word and the Human Spirit. One would have thought that the author would have had difficulty in saying anything of significance on just one of these topics within the confines of the 107 pages of text. But in keeping with his reputation for solid close-knit work, Professor Hendry packs into this small compass an unbelievable diversity and richness of ideas. The only exception is the section on the Church which is deliberately limited to an argument, in familiar terms, against the identification of Christ's Spirit and the Church as assumed in Roman institutionalism and free-church "enthusiasm."

This reviewer is strongly in agreement with the book's major thesis that "the real core of many controversial issues [in recent theological thought] is the implied doctrine of the Holy Spirit" (p. 9). In a day of revivals, new life movements, burgeoning church membership and ecumenical exploration, reference to the Holy Spirit has become almost a shibboleth of the faith, but clarity of meaning seems to be in inverse proportion to usage. Professor Hendry sheds some much-needed light on the subject, even while protesting that "the doctrine of the Holy Spirit will always be one that recognizes the inherent subtlety and complexity of the subject and is most conscious of its inadequacy to grasp the mystery after which it gropes" (p. 11). His main contributions take two forms: an explication of revelation and inspiration, and a critique of Barth's doctrine of grace.

The key to Hendry's position is found in his contention that the term "spiritual" indicates the "essentially personal character" of Christian faith, which therefore has nothing to do with classical mysticism "in which the frontiers of personal distinctness are blurred. Christian experience consists in encounter with a personal Lord" (p. 41). "In the Spirit God meets us and deals with us personally" (p. 42). (The present reviewer would go a step further to suggest that the contemporary terms "person" and "personal" may be used as synonyms of "spirit" and "spiritual" in Christian theology.)

The consistent application of this interpretation of the Spirit to the Reformers' doctrine of "the inner testimony of the Holy Spirit" (as the ground of Scriptural authority) has profound and crucial consequences for the whole Christian doctrine of revelation. The general direction of these consequences is admirably indicated by Professor Hendry, namely, "to affirm that Christian faith means nothing less than personal experience of the living Christ, and that it is the function of Scripture to serve as means to this end" (p. 89). He is not wholly consistent in this application, however, when he makes such statements as, "faith is a personal relation with God in Christ, through the Holy Spirit" (p. 90). The phrase "personal relation" is the meaning of "through the Holy Spirit," and the redundancy seems to ascribe to the Holy Spirit precisely that mystical sub-personal operation which Hendry has rejected. This confusion crops out also in his objections to Barth's modalism in Chapter II and in his rather rigid "distinction between the respective spheres of operation of Christ and the Spirit" in Chapter I. But Professor Hendry's discussion of the doctrine of "the Spirit in the Word" in terms of "content and context" is most helpful. If the Spirit in the Word is nothing less than encounter with the Living God Himself, then he is perfectly right in saying that "the content of Scripture is not (and cannot be) 'contained' in Scripture," and that the Scripture has the power of the living Word only in the context of the Church and its other means of grace. Hendry's criticisms of Calvin on this score, however, would seem unnecessary to us if Calvin's chapters on the authority of Scripture (Bk. I:7-9) are interpreted in terms of his chapters on the Spirit and Faith (Bk. III:1, 2) and his chapters on Church and Sacraments (Bk. IV:1, 14).

Professor Hendry's critique of Barth's doctrines of grace and anthropology should be given special attention by the American church in the light of the rather extravagant adulation of Barth emanating from Scotland these days. Hendry argues that man not only *has* Spirit (of God) but also *is* spirit (created in the image of God). So Barth

is wrong in limiting Spirit to God's movement toward man and so ignoring spirit as the "element of subjectivization." So Barth is wrong in characterizing grace as having only a vertical dimension and so ignoring the horizontal dimension wherein God meets man in terms of man's God-given freedom of the spirit. Does Hendry herein succeed in enlarging and intensifying the meaning of Spirit in Christ's soterio-eschatological work beyond Barth's conception? By making the work of the Spirit strictly consequent on the Incarnation and strictly the novel gift to the Church, does Hendry impoverish the creational-cosmological work of Christ and so lose a valid element in Barth's so-called "universalism"?

We are grateful that a book so limited in size yields such unlimited perspectives for theological contemplation.

Arnold B. Come

San Francisco Theological Seminary
San Anselmo, Cal.

*The Westminster Historical Atlas to the Bible.* Revised Edition, by George Ernest Wright and Floyd Vivian Filson: with an Introductory Article by William Foxwell Albright, The Westminster Press, Philadelphia, Pa., 1956. Pp. 130. $7.50.

The first edition of this book was a great contribution to the study of Biblical geography, history, and archaeology, and students of the Bible will welcome the revision of this authoritative work. The new book measures 9¾ by 14½ inches, and thus is slightly smaller than the old edition. This, however, is a decided advantage for reading and reference. The type is clear, and nothing has been sacrificed in legibility. The new edition furthermore contains sixteen pages more than the first. Some changes have been introduced into the indexes to the text and maps, and there has been added an index of Arabic names, which is a great help in identifying Biblical places in Syria and Palestine.

Important emendations in the text have been made at various places. As one example we may note the additional information given in connection with the Behistun Rock. In accordance with our new knowledge of chronology the authors have introduced a number of alterations. Thus the Stone Age began at least 100,000 years ago. The end of the Palaeolithic Age is placed c. 10000-8000 B.C.; the Mesolithic is set at c. 8000-5500 B.C., and the Neolithic is closed c. 4000 B.C. The Chalcolithic Age is dated c. 4000-3300 B.C. The Twelfth Dynasty of Egypt is placed at c. 1991-1778 B.C., but on p. 25 the older date (c. 2000-1780 B.C.) has been retained. Amenophis IV (Akhnaton) is dated c. 1370-1353. The Nineteenth Dynasty is set at c. 1310-1200; Sethos I is lowered to c. 1309-1290, and Rameses II to c. 1290-1224. In line with this new chronology the battle of Kadesh is lowered to c. 1286 B.C. These examples represent only a few of the corrections made in the light of recent studies. The authors in agreement with Professor Albright recognize that the dates of the kings of Israel and Judah cannot be fixed with absolute accuracy, and they accept his dates for that period. Accordingly the reign of Solomon has been lowered from c. 965-926 to c. 961-922. Jehu began to reign c. 842, and the fall of Samaria is dated 722-721. Jeroboam II ruled c. 786-746, and Uzziah c. 783-742. The date 587 for the fall of Jerusalem, however, has been retained. The death of Asshurbanipal is dated 633 B.C. It should also be noted that the new edition favors the position that Nehemiah preceded Ezra in the return of the Jews from Babylonia to Jerusalem. These examples will suffice to illustrate how the chronology has been brought up to date.

Numerous alterations also have been made in geographical material. For example, the level of the Dead Sea has been placed at 1290 feet below the Mediterranean. The route of the Exodus has been presented in a clear manner, and important material in connection with the Conquest of Palestine has been added. A great deal of the political history of Israel and Judah has been rewritten, and additional information concerning the Negeb has been inserted. The maps are substantially the same as those of the first edition, but important corrections in them have been made.

This work represents a fine combination of geography, archaeology, and history. The

eighteen plates in color represent a notable achievement in map making. An interesting addition is a reconstruction of the Temple of Solomon. The results of the discoveries at Khirbet Qumrān are recognized, but the authors have exercised proper caution. They well point out that the Qumrān sect left no lasting impression on Judaism and that it does not explain the rise of Christianity. The first edition of this work appeared in 1945, and the advance of knowledge during the last eleven years has been incorporated into this attractive atlas.

HENRY S. GEHMAN

*The Holy Bible—a Translation from the Latin Vulgate in the Light of the Hebrew and Greek Originals,* translated by Monsignor Ronald Knox. Sheed & Ward, New York, 1956. Pp. xii + 916 + 286. $7.50.

This translation had appeared in three volumes, one for the New Testament and two for the Old between the years 1944 and 1950. In the meanwhile certain verbal revisions have been made, and now the Hierarchy of England and Wales and that of Scotland have authorized for public use this rendering of the entire Bible into English. According to the title page the Vulgate is the basis of this version, but in the footnotes Monsignor Knox by way of commentary frequently quotes the Hebrew text and the Septuagint. For examples of his use of Hebrew in connection with proper names *cf.* Gen. 4:1: "She called her child Cain, as if she would say, Canithi." In this way he represents the Hebrew explanation (qānītī) of the name Cain. In like manner, the name Noah with reference to the Hebrew (Gen. 5:29) is explained: "Noe, as if he would say, Nahem, He will console us." For clarification an appositive may be introduced into the text: Gen. 3:20, "Eve, Life"; 11:9, "Babel, Confusion."

The translator writes a beautiful English and has a vigorous style, and many of his renderings give a freshness of approach, which makes this Bible very pleasant reading. A few examples will suffice to illustrate his diction: Gen. 1, "God, at the beginning of time, created heaven and earth . . . Let there be light; and the light began . . . So evening came, and morning, and one day passed"; Ex. 20, "Thou shalt not defy me by making other gods thy own . . . Thou shalt not take the name of the Lord thy God lightly on thy lips; if a man uses that name lightly, the Lord will not acquit him of sin"; Num. 6:25, "The Lord smile on thee and be merciful to thee"; Deut. 6:4-5, "Listen then, Israel, there is no Lord but the Lord our God, and thou shalt love the Lord thy God with the love of thy whole heart, and thy whole soul, and thy whole strength." In Psalm 23 Knox does not follow the Vulgate: "The Lord is my shepherd; how can I lack anything?" For a forceful rendering *cf.* John 14:27, "Peace is my bequest to you, and the peace which I will give you is mine to give; I do not give peace as the world gives it." Any student of the Bible will enjoy reading Knox's rendering of I Corinthians 13.

In the Desclée edition of the Vulgate the poetical passages of the Old Testament are printed in the form of poetry, and it would have been well if that scheme had been followed in this translation, even though more pages would have been required. Psalms 25, 34, 37, 111, 112, 119 and Lamentations are acrostic in Hebrew, and Knox in following the order of the English alphabet has succeeded in producing an acrostic arrangement.

In the Preface the Archbishop of Winchester acknowledges the need of a scientific study of the Scriptures, but he adds that Bible reading is not to be regarded as the prerogative of specialists. He would like to see a Bible in every home, and it is his hope that this translation will encourage Bible reading. Naturally this version contains the so-called Apocryphal books, which have great historical importance. The Protestant reader, however, will find that many proper names appear strange because they follow the spelling of the Vulgate, but this should not cause any serious difficulty. While this work is a paraphrase rather than a translation in the strict sense of the word, it should have a prominent place in the pastor's study. Many of the renderings have homiletic value and will enrich the preacher's insight into Scripture. Monsignor Knox is to be commended for having completed this colossal task and for having given us the benefit of his scholar-

ship and of his command of the English language.

HENRY S. GEHMAN

*The Old Testament since the Reformation*, by Emil G. Kraeling. Harper and Brothers, New York, 1955. Pp. 320. $5.00.

This book by a distinguished scholar in Semitic languages and Old Testament studies represents extensive erudition and a careful summary of the views and contributions of a great number of writers on the subjects of Old Testament and theology. Beginning with Luther, Zwingli, and Calvin and their understanding of the Old Testament, Dr. Kraeling makes a survey of opinions from the Reformation down to the present era. In this respect the volume is a splendid introduction to the history of theological thinking and will serve a useful purpose in the pastor's library.

The author thinks that the epochal thing about Luther and the Scriptures is really that he subordinated them to what he conceived to be the Christian gospel. As regards Calvin, Kraeling states that this reformer Christianized the Old Testament and Judaized the New in his efforts to make the two appear as one. He also observes that the use of Biblical criticism was much more difficult in the Reformed Churches because their confessions were more specific in the matter of the doctrine of Scripture. According to the writer the influence of the Old Testament, which got into the very bones of the English people through the dissenters, was carried by the Puritans and others to America; in this way the Anglo-Saxon mentality became different from that of Western Europe. In the chapter on the reaction against the "orthodox" view of the Old Testament we meet well-known names, among which are Capellus, Morinus, Clericus, Grotius, Spinoza, Lessing, Kant, Astruc, Witter, Semler, DeWette, Eichhorn, Herder, and Goethe. Chapter Five is devoted to Schleiermacher, who was in favor of putting the Old Testament in an entirely subordinate position. In the sixth chapter we find a discussion of the contributions made by Hengstenberg, Hegel, Schopenhauer, Beck, von Hofmann, and Rothe. Ewald held that the New Testament with all its fruits which it provides for us would not have been possible without the Old Testament.

The seventh chapter is appropriately called the Transition to the Modern Situation. According to Kraeling (p. 94), "the new Old Testament science inaugurated by the movement symbolized by Wellhausen sought to be and was scientifically respectable." He continues (p. 95): "But the mere circumstance that scholarship from Wellhausen on, established the fact of religious *change* in Hebrew history and discerned important aspects of it, made forever impossible the belief on the part of the intelligent portion of humanity that the Old Testament writings were a supernatural communication of the Holy Spirit."

Kraeling points out that Ritschl set up the idea of faith as taught by Luther over against historical criticism and that for this theologian the central point lies in Justification and Reconciliation. According to the writer Schlatter believes in the unity of Scripture, which is not the same thing as uniformity, and this theologian succeeds in maintaining the importance of the Old Testament canon. The eighth chapter is concluded with Troeltsch, whose approach to the Old Testament is highly modern and who also saw the significance of the Old Testament religion against a larger background than that of any other since the days of German Idealism.

Chapters Nine to Thirteen are devoted to the Apologetic of Biblical scholars, the views of Harnack and Delitzsch, Systematic Theology and the Old Testament after 1918, and the revival of the New Testament approach. The discussion on Koeberle, Gunkel, and McFadyen is fine. Kraeling recognizes that clergymen interested in theology found no profit in the critical work of professionals, but he also observes that a better way than Vischer's must be found to make the Old Testament meaningful. The author is good in his analysis of the teachings of Bultmann, who tries to show how the grace of God underlies the entire Old Testament order and that its faith is at the same time a hope. In the final chapter there is a discussion on the present trend toward Biblical Theology.

A copious bibliography is cited in the notes at the end of the book, and in this respect the work is a storehouse of information. The

author's presentation is thoroughly objective, and after having considered the various views cited, we can conclude that the study of the Old Testament is essential in the preparation of students for the gospel ministry. In the end, the Biblical student will not be frustrated, but he will have an outlet for all his severe labors (p. 284): "If the Biblical scholar, weary of struggling with rocks and underbrush, wants to get out of the narrow ravine up which he has been toiling and gain the high plateau, where the Systematic theologian paces about, scanning broad horizons, he is free to do so." Dr. Kraeling undertook to cover an extensive field in writing this book, and he is to be congratulated upon having succeeded admirably in the completion of his project.

HENRY S. GEHMAN

*Toward Understanding Jesus*, by Elwyn E. Tilden, Jr. Prentice-Hall Inc., Englewood Cliffs, N.J., 1956. Pp. ix + 289. $4.95.

Dr. Tilden, presently head of the Department of Religion at Lafayette College, has written a textbook on the Gospels which will prove to be most helpful for use in college courses as well as in church study groups of high school senior age level and above. It introduces the reader to the problems raised by modern scholarship concerning origin, composition and content of the Gospels, but at no point of the road does the reader lose sight of the fact that the main objective of studying the Gospels is to "understand" Jesus.

The author begins with a general discussion of the nature of religion as well as the historical background of the story of Jesus. The bulk of the book is devoted to the ministry of Jesus and his teaching. A brief epilogue points out what the Gospel portrait means for us. Methodically, Dr. Tilden starts from the Gospel of Mark, then discusses the non-Markan materials in Mark and Luke and concludes with a survey of John, thus enabling the student to become aware of the specific emphases of each of the Gospels.

Though well versed in the criticism of the Gospels, Dr. Tilden does not involve the reader in a technical discussion, nor does he intend to write a critical "Life of Jesus" or a running commentary on the Gospels. Rather he aims at giving to the student of the Gospels—and he rightly assumes that many of his readers will read them for the first time in their life as a whole—some idea of their central theme, viz. the uniqueness of the ministry of Jesus. The author does not conceal the fact that he is writing as an "evangelical" Christian. He insists that the Gospels are misunderstood by those who look in them for historical information only. However, in great fairness to modern scepticism he makes mention of all the major objections that have been raised against the significance of Jesus or important aspects of his work and teaching. I consider it one of the most valuable features of this book that by doing so Dr. Tilden succeeds in clearly differentiating between uncertainties of a purely historical character, on the one hand, and philosophical objections raised against the reliability and the value of the Gospel story, on the other. The question of the miracles, e.g., cannot be settled by way of historical criticism, because it rests upon the belief in what is possible or impossible here on earth. Every page of the book reveals the writer's mature pedagogic wisdom in his concentration on the central features of the ministry of Jesus and the most important themes of his teaching, in his progression from the simpler to the more difficult topics, and in his dominating aim viz. to make the reader understand what it ultimately means to meet Jesus.

OTTO A. PIPER

*Jesus of Yesterday and Today*, by Samuel G. Craig. Presbyterian and Reformed Publishing Co., Philadelphia, 1956. Pp. 186. $2.75.

In 1914, Dr. Craig published an excellent book under the title, *Jesus as He Was and Is*, which has been out of print for a long while. Fortunately the substance of that work has been preserved in this new publication enriched by the spiritual experiences and hard theological thinking of an additional four decades. In clear and simple language which hides its profundity of spiritual insight and the erudition of the author, Dr. Craig has

given us a modern treatment of Christology that surpasses all similar works on this subject. The writer has succeeded in integrating the principal modern motifs of Christology into a consistent and convincing picture.

The book is characterized by four main emphases. Firstly, the risen Christ is identical with Jesus of Nazareth. There are not two Christs, viz. that of the Synoptic Gospels, on the one hand, and that of the Epistles, on the other. The author points out that to the writers of the Epistles the heavenly Lord had all the features of his earthly life and that he is believed in as acting from heaven in the same manner as he dealt with his contemporaries in Galilee. Secondly, the risen Christ is the present Christ, the "Christ in us." In faith we are not confronted with a portrait or a myth of a heavenly being but rather with one who works in us and transforms us. This emphasis rules out the moralistic interpretation, in which Jesus is treated as an example we have to imitate. Rather the Lord takes the initiative and prompts us, within our natural equipment, to move in the same direction as he did. Thirdly, while the work of Christ is important for us in the first place, because it is concerned with mankind, it is not confined to man. As the Logos the Christ operates in and through the whole universe. This fact explains that the uniqueness of Christ is not so much to be sought in his teaching—as the Logos he spoke in Moses, too, and even in Buddha—but rather in the errorless and relevant way he carries out his work. The most important implication of the cosmic work of Christ is the perspective thereby given to our thinking. All cultural activities are rendered possible by him; but they make sense only when he is acknowledged as their source and center.

Finally, there is the eschatological motif. The Christ of the New Testament is not only the Christ of a past event, e.g. the Christ of the Cross, central as the crucifixion is for our faith. Nor is he merely the present Christ of Christian mysticism, as Deissmann and Schweitzer had interpreted the Christian message. Rather he came to us and is present among us in order to carry out his Father's will. Thus all he does points to the final goal, which is the Parousia. Over against Dispensationalism, however, in which the Parousia is relevant merely as the event by which the final bliss of the "true believers" will be ushered in, Dr. Craig takes seriously the New Testament teaching, according to which the Parousia is both the Final Judgment and the moment when we shall be made like Christ himself. Rejecting the modern sentimental idea of the "meek Saviour" the author shows how according to the New Testament the Christ is not willing to tolerate wrong, and that in that respect he will not even spare the Christians. While Justification is by faith alone apart from work, the position which we are to occupy in the life to come will depend on our willingness to do the will of the Lord.

Dr. Craig has presented us with a Christology which is Biblical throughout, and thus unlike the traditional treatment of this topic, one that is full of life and closely related to the practical problems of our time. The experimental background of the book manifests itself particularly in the author's concentration upon the essentials. While he stresses, e.g., the fact that the Gospel portrait of Jesus makes no sense, unless we see in the truly human life of the man Jesus the Son of God, no attempt is made e.g. to defend a special view of the Virgin Birth. Similarly, the mystery of the resurrection is left unexplained, though the author lays great stress upon the fact that only as the Risen One can Christ be present with us. The only point, on which one might disagree with this remarkable book is in its treatment of social reform. The author holds that the best means for social reform is evangelism, because sin is the main obstacle to social justice. It is to be feared that some preachers will interpret this truth as meaning that all we need is the assurance of forgiveness, instead of an active repentance as proclaimed e.g. by the Baptist and practiced by Zacchaeus.

Otto A. Piper

*Protestant Biblical Interpretation. A Textbook of Hermeneutics for Conservative Protestants*, by Bernard Ramm. Complete revised edition. W. A. Wilde Co., Boston, 1956. Pp. xvii + 274. $3.75.

This new edition of Dr. Ramm's book (see my review of the first edition in P.S.B. LXV, 3 [Winter 1951-52], pp. 36-37) is a great improvement on the in many respects excellent first edition of 1950. The whole book has been re-worked and amplified, and the author has profited from recent literature on the subject. The book addresses itself again to "conservative Protestants," but notwithstanding the vagueness of that concept will prove to be helpful to any serious student of the Bible. Praiseworthy is his endeavour to treat the Bible as the Word of God yet not to fetter the interpreter beyond necessity. He states expressly that "Verbal Inspiration does not pledge the interpreter to a crude literalism" (p. 122).

The book has been written with the practical needs of the student of the Bible in mind. Thus the emphasis falls on practical rules of interpretation rather than a systematic discussion of the basic hermeneutical principles. In the whole, the position of the author is that of conservative British and American exegesis prior to the advent of the critical schools. To this he adds a detailed discussion of "prophetic interpretation" but he is anxious to avoid the vagaries which characterize so many representatives of that school. Whereas the historical survey of the modern types of exegesis was originally confined to an antithetical treatment of the modern conservative and neo-orthodox schools the new edition has an extra section on *Heilsgeschichte* (Holy History). However, in the discussion of the hermeneutical rules, the new exegetical possibilities offered by that school are not taken into consideration. For the author, the question is only, whether Biblical revelation is propositional or non-propositional. *Heilsgeschichte*, however, does ask, whether the Biblical truth is purely conceptual, or one that manifests itself in facts. A study of Schlatter or Kaehler, e.g., would have taught Dr. Ramm that the relationship between *sola Scriptura* and critical scholarship is not to be resolved by retreating behind the consensus of the nineteenth century.

The author's unsystematic presentation of the material has an advantage, however. A great many of the good and profound exegetical insights of the past have been brought to light again in his book, and thus it will certainly render a valuable service for the practical study of the Scriptures. It is obvious, nevertheless, that in the long run, even "conservative" Protestantism will have to resort to a treatment of Hermeneutics, in which that discipline will be related both to a theology of Revelation and to the personal problem of Salvation.

May I suggest that in a new edition the author increase the usefulness of his book by providing full bibliographical data for the numerous works referred to therein, which are unknown to the average reader.

Otto A. Piper

*Everyday Life in Old Testament Times*, by E. W. Heaton. Charles Scribner's Sons, New York, 1956. Pp. 240. $3.95.

This book like its companion volume, *Everyday Life in New Testament Times* (by A. C. Bouquet, published by Scribner's in 1954, and reviewed in the Princeton Seminary Bulletin in the January 1956 issue) is written primarily for young people and the general reader. It presents a panoramic view of life in ancient Israel between the thirteenth and sixth centuries B.C. much as the ordinary person would have known it. Mrs. Marjorie Quennell, who illustrated the volume on New Testament times, has also collaborated in the production of this book by providing 94 line drawings of objects, people, and scenes described in the text, in addition to 30 black and white photographs and two line-maps. These illustrations constitute one of the most attractive features of the book.

The text is divided into 10 chapters, the first one of which is a disappointing introduction. The 14 pages of this chapter give a brief sketch (all too brief!) of the geographical dimensions of the land, and the history of the period under view. This short sketch and the accompanying line-map might just as well have been entirely omitted for both are inaccurate and misleading. Lebanon and Carmel are not isolated mountain peaks (p. 22). Samaria did not become the Northern Kingdom (p. 27). Mizpah was not a Judean town (p. 35). But the inadequacies of this introductory chapter are much more than compensated by the remainder of the book. Canon Heaton has admirably succeeded in

describing the daily life of the people about whom one reads in the Old Testament. He shows what it was like to be a nomad who lived in tents, or to be a dweller who lived in a city like Lachish, Megiddo, or Jerusalem. He describes the houses, domestic routine, food and drink, dress, of the people as well as their recreations and mourning customs. Country life with its practices, labors, and customs is portrayed, as well as the life of textile workers, metal workers, potters, brick-makers, masons and carpenters, laborers and slaves. He gives an intensely interesting account of the hewing-out of the Siloam tunnel, and of other ancient engineering feats at Megiddo and Lachish. Soldiers too come in for attention, with their arms and equipment, and the modes of warfare they employed. Taxation, Israel's judicial system, business dealings, school life, the calendar, weights and measures, musical instruments, artistic skills, medical practices: all are treated in a way to make the life of a person in those days very real to the 20th century person. In the closing chapter Canon Heaton shows that the conflict between different and radically opposed kinds of religion such as we encounter in the Old Testament was just as significant as the conflict between social groups and rival empires. From the sermons of the prophets alone, he reveals, one can go a long way towards reconstructing the every-day life of Old Testament times.

Apart from the inadequacies of the first chapter referred to above, this volume is recommended as a hand-book for teachers, or as a reference book in church school libraries.

HOWARD TILLMAN KUIST

*The Background of the New Testament and its Eschatology,* [*Essays*] in *Honour of Charles Harold Dodd.* W. D. Davies and D. Daube, editors. Cambridge University Press, New York. Pp. xviii + 555. $13.50.

The twenty-six essays in this volume, presented to Dr. C. H. Dodd, Professor Emeritus at the University of Cambridge, form an eminently worthy tribute to a great teacher and scholar. Written by friends and former students, the authors represent some of the best British, American, German, French, Swedish, and Swiss New Testament scholars of the mid-twentieth century. Four of the contributions are in French and five are in German; all the other contributions are in English. Though ranging widely in their subject-matter, the essays as a whole deal with two main themes: Part I systematically surveys the present state of research on the background of the New Testament, and Part II deals with aspects of the problem of eschatology in the New Testament.

In a review of the length expected for the BULLETIN, it is manifestly impossible to comment, even briefly, on all the twenty-six essays in this volume. At the risk of making an invidious distinction among many excellent studies, special mention will be made of four contributions, representing different ecclesiastical and scholarly traditions.

The essay on "Acts and Eschatology" by H. J. Cadbury, Emeritus Professor of New Testament at Harvard Divinity School, is written in the characteristically salty and incisive style which one associates with this able scholar. Having given a major portion of his life to the study of the style and literary method of Luke, Cadbury turns his attention here to an analysis of the factors in the early Church that shaped the interpretative process as well as the recording process of the author of Acts, particularly as regards eschatology. Cadbury concludes that Luke was required by practical considerations to correct the over-expectant attitude of certain Christians by emphasizing the delay that was to be expected prior to Jesus' second coming.

W. F. Albright of Johns Hopkins University writes on "Recent Discoveries in Palestine and the Gospel of St. John." Dealing chiefly with the Dead Sea Scrolls, Albright argues that these have made it possible now to authenticate the Palestinian milieu of the contents of the Fourth Gospel. With his usual exuberance and tendency to be apodictic, Albright has, nevertheless, a real point to make in observing that the dualism in John's Gospel is more akin to the thinking of the Palestinian Qumrân community than to second century Gnosticism in Alexandria. Furthermore, when one takes into account the fact that many archaeological and topographical data in the Fourth Gospel have been vali-

dated by various finds during the past decades, it must be concluded that this Gospel has preserved, to a far greater extent than some have been accustomed to allow, genuine and authentic traditions from the public ministry of Jesus.

Oscar Cullmann's essay on "Eschatology and Missions in the New Testament" seeks to correct a mistaken conception of the "blessed hope" in New Testament days. Though some have imagined that the expectation of the end necessarily paralyzes the missionary impulse, Cullmann shows from a careful exegetical study of relevant passages in the New Testament that the early Church regarded "missions" as an essential element in the eschatological divine plan of salvation—that, in fact, the Biblical hope of the "end" constituted the keenest incentive to action in the early Church. With great suggestiveness he discusses several key passages in which Paul and other New Testament authors refer to missionary enterprise as preparing the second-coming of the Messiah.

Professor C. F. D. Moule of Cambridge University writes on "The Judgment Theme in the Sacraments." He concludes that, according to the New Testament, baptism, for the individual, shares something of the finality and uniqueness which the Incarnation itself possesses for the whole world; that the sacrament of Holy Communion is a means of successive renewals of this sacramental verdict; and that apostasy from Baptismal vows or unworthy participation in Holy Communion extrudes a member out of the Body into the realm where the forces of destruction are at work. It depends upon the individual's response to this situation whether it proves to be remedial, and to be a judgment which will prepare him for salvation at last, or whether it plunges him further into a condition of fatal self-concern.

The two editors of this symposium are to be congratulated on the publication of a noteworthy contribution to New Testament studies.

BRUCE M. METZGER

*Modern Apocrypha*, by Edgar J. Goodspeed. The Beacon Press, Boston, Mass., 1956. Pp. 124. $2.75.

In this little book the veteran New Testament scholar, Professor Goodspeed, formerly of the University of Chicago, is at his best. Writing with lucidity and urbanity, he examines the credentials of sixteen modern apocrypha, that is, documents which purport to be long-lost books of the Bible, but which in reality are more or less recent forgeries.

"The Book of Jasher," "The Confession of Pontius Pilate," "The Letter from Heaven," "The Aquarian Gospel," "The Crucifixion of Jesus, by an Eye-Witness," "Oahspe," and others which pretend to supply information of an esoteric sort, are carefully and critically examined. With painstaking research the author sifts the external evidence which is offered in support of the claims of the genuineness of these apocrypha. Without sarcasm (though often it must have been difficult to restrain himself), Goodspeed points to palpably false and self-contradictory statements made by the authors of these documents. He also weighs the internal evidence of these "lost books of the Bible" themselves, and shows how feeble and absolutely third-rate they really are.

Writing this book must have been a dreary task indeed! Were it not that many people have been taken in by sensational claims made for such things as "The Death Warrant of Jesus Christ" or "The Description of Christ," it would have been an egregious waste of time and energy to deal seriously with pieces so barren of anything mentally or spiritually rewarding. Ministers who have parishioners who have been led astray by British Israelitism or by any one of a half-dozen other similar delusions, can find help in this book. All who read it will marvel at two things: the credulity of the public that is fooled by such productions, and the derangement and/or depravity of those who have spawned such pretended "lost books of the Bible."

BRUCE M. METZGER

*The Dead Sea Scrolls*, by J. M. Allegro. Penguin Books, Inc., Baltimore, Md., 1956. Pp. 208. 3s 6d.

*The Dead Sea Scriptures*, by T. H. Gaster. Doubleday & Company, Inc., Garden City, N.Y., 1956. Pp. 350. $4.00. (Also, Doubleday Anchor Books. 95¢.)

Both of these books deal with the Dead Sea Scrolls, and both are written for the general public, but beyond this any similarity between them is purely coincidental, as well as accidental. It is hard to see how two such utterly opposed views of the scrolls could be held by two such reputable scholars. It makes one wonder if there is anything like "objective" scholarship, and if there is, what one means by it. Prof. Allegro, on the one hand, has so "Christianized" the Scrolls that Christianity and its founder become mere adumbrations of the Teacher of Righteousness and the community established at Qumrān. Prof. Gaster, on the other hand, consistently eliminates all references in the Scrolls to the Messiah in the O.T.-Xian sense of the term, either by reading the text to suit his own purpose (p. 279), or interpreting the term to mean simply "a duly anointed king" (pp. 5, 278). In spite of these serious charges, however, both of these works are invaluable for the study and understanding of the Scrolls.

Prof. Allegro, of Manchester University, has been working on the fragments of Cave 4 in the Palestine Museum in Jerusalem (Jordan) on different occasions since 1953. He has been put in charge of editing the Biblical Commentaries, paraphrases, etc. His first hand knowledge of this material from Cave 4 makes his book particularly valuable, and his pronouncements on the contents of these fragments particularly authentic. It therefore was quite a shock to the public at large when over the BBC last year Prof. Allegro announced that the Dead Sea Scrolls tell of a Teacher of Righteousness who was crucified by a Wicked Priest (Alexander Jannaeus), but who would rise again from the dead and lead his community—the New Israel—in the Last Days. Although he was severely scolded by those working on the Scrolls in Jerusalem, and by his own colleague, Prof. Rowley, of Manchester, for broadcasting these ideas, which have little basis in fact, we still find them in his book (cf. pp. 100, 148).

Allegro's book follows the pattern of the other general works on the Scrolls. He discusses in great detail the "mask and dagger" maneuvers which took place in the course of procuring the original cache of Scrolls from Cave 1; he describes the texts and some of the interesting experiences he and his colleagues in the Palestine Museum had in deciphering the cryptic scripts in which some of the fragments from Cave 4 were written; the history, teachings and life of the Qumran Sect are then discussed with little deviation from the generally accepted views on these subjects. In the last four chapters the author deals with the Qumran material and its relation to the New Testament and the early Church. Apart from the extreme views of the author, already noted, these chapters are filled with many examples of the way the Scrolls illuminate the New Testament and the practices of the early church. In four appendices Prof. Allegro discusses the relation of John the Baptist to this Essene Community at Qumran, other cave discoveries at Murabba'at and Mird, and the story of the cutting and decipherment of the copper scroll with which he personally had a lot to do. Forty-two plates of excellent illustrations and a good bibliography at the end of the volume enhance its value to a great degree.

Prof. Gaster, of Columbia University and Dropsie College, has put all in his debt who want to read the non-Biblical scrolls from Qumran themselves and formulate their own ideas about the community that lived along the shores of the Dead Sea and their teachings. The author divides these sectarian documents into four groups: 1. The Service of God, in which the Manual of Discipline and The Zadokite Document are the main works translated; 2. The Praise of God, which is a translation of the Hymn Scroll; 3. The Word of God, which includes mainly the various commentaries on certain books of the Old Testament; 4. The Triumph of God, whose main translation work is the War Scroll. Each of these sections has a full introduction in which the type of scroll translated is discussed, and copious notes at the end which explain the text. These translations aim to reproduce the original in an idiomatic English, which is an admirable goal, but there are many times, in the mind of the reviewer, when the translator takes too much liberty in rendering the Hebrew text, and so loses the real meaning of the original.

In a well-written, concise introduction to the whole book, Prof. Gaster gives his own views about the Scrolls, their date and origin, and their teachings and influence on the New Testament and Christianity. He makes an in-

teresting comparison between the Qumran group and the Waldensian Brotherhood who left the established "church" some fifteen centuries after these Jewish monks broke away from the orthodox Judaism of their day—and both groups "protested for the same reasons" (pp. 11-12). The author also finds many interesting parallels between the Scrolls and the General Epistle of James (pp. 15-17).

There are some places, however, where the reviewer heartily disagrees with Prof. Gaster. In line with his attempt to eliminate from the Scrolls all references to a Messianic figure in the Biblical sense of the term, this Jewish scholar sees no Messianic banquet in the description of the communal meal given in the two-column fragment of the Manual of Discipline (p. 20); nor does he think that the Teacher of Righteousness, or the "right teacher" as he prefers to translate the phrase, is a single individual, but rather a continuing office. But certainly the weirdest theory proposed by Gaster is that the eschatological and apocalyptic ideas of the Qumran sect are based on the belief in a cyclical view of history—"the cyclic repetition of primordial and archetypal events" (p. 7)—which can be traced to remote Indian antiquity. If there is one thing that the Judaic-Christian tradition has given to the western world, it is the view that history is purposeful because God is the Lord of history and is directing it to its climactic end which will be the consummation of his divine plan and purpose in history. There is nothing in the Old Testament or Essene view of the world which faintly resembles a cyclical view of history.

In spite of some of the extreme views held by the authors of these two works, we would hasten to say that these volumes are valuable contributions to the rapidly increasing literature on the Dead Sea Scrolls.

CHARLES T. FRITSCH

*The Virgin Mary*, by Giovanni Miegge. Transl. from the Italian by Waldo Smith, with a foreword by John A. Mackay. The Westminster Press, Philadelphia, Pa., 1956. Pp. 196. $3.50.

The growth of Marian cult and theology within Roman Catholicism is being watched with great concern by Protestant observers, whose comments, never dispassionate, bear on the subject from different angles and with unequal relevancy. The book written by Professor Miegge, a Waldensian, is among the best, on account of its objectivity and of the peaceful manner in which most pertinent criticisms are offered. The themes of so-called Mariology are presented and discussed in chronological order, that is, according to the order of their apparition in time, to wit: The perpetual virginity of Mary: the title Mother of God, which is strictly related to the Christological dogma formulated at Ephesus and Chalcedon; the cult of Mary as Queen of Heaven; her Assumption regarded as a historical reality on the remote basis of legends of doubtful origin and recently defined as a dogma of the Church, thus continuing the movement begun in 1854 with the proclamation of the Immaculate Conception as an article of faith; her association with the deadly pains of her Son, and the unfinished theological interpretation of this association in terms of a Marian mediation of grace and of a positive share in the specific work of our salvation, as Mary becomes the *Coredemptrix*. The author is perfectly informed of the historical circumstances which gave birth to these themes and of the processes through which they were turned into theological doctrines, held at first by the common consensus of the faithful, and eventually defined at a later date as authentic parts of the Divine Revelation, of which the Roman Church claims to be the sole guardian and interpreter. This is to say that Professor Miegge offers a complete treatment of the Marian doctrine of Roman Catholicism, from the point of view of history and theology. He excels at showing when and where Roman dogmatics "jumped the track." The liturgical and folkloric aspects of the subject have been omitted deliberately, which may be justified by the desire not to have the book swell out of proportion, although it should not be forgotten that there are definite ties between belief and worship; the author seems somehow inclined to underrate this, whereas he shows no inhibition in pointing to possible parallels with the phenomenology of non-Christian religions. For its qualities of thorough information, and the fair discussion of the motives and significance of Marian developments, the book of Professor Miegge is a must for all

theological students, who just cannot afford to ignore what has become an essential part of Roman Catholic dogmatics.

GEORGES A. BARROIS

*Greek-English Concordance to the New Testament, a Tabular and Statistical Greek-English Concordance Based on the King James Version with an English-to-Greek Index,* by J. B. Smith, with an Introduction by Bruce M. Metzger. Herald Press, Scottdale, Pa., 1955. Pp. 430. $12.75.

This volume is the fruit of nearly twenty long years of meticulous labor. Unfortunately the author did not live to see it in book form. He passed away in 1951.

The work consists of two parts. The first part contains a Concordance of the Greek words of the New Testament alphabetically arranged. As a basis the author employed the *Textus Receptus,* substantially the third edition of Robert Stephanus, published in 1550. Each Greek word is assigned a serial number. Then the word itself is entered with its English transliteration. Then follows a tabulation which contains the following information: The various books of the New Testament in which the Greek word occurs; the places where it occurs arranged in columns under the English translation, or translations as found in the King James Version; the total number of occurrences for each English equivalent; the frequency of the Greek word in the various books of the New Testament; the frequency of the Greek word in the New Testament as a whole. Places are also noted where a Greek word is left untranslated in the King James Version, and in addition to this a column is assigned to miscellaneous translations (that is, translations with only one or two occurrences). The latter instances are explained in a note immediately following the tabulation.

The second part contains an Index of all the English words of the New Testament as found in the column headings in the tabulation of the Concordance. Each entry is followed by the serial number or numbers under which it occurs in the first part of the work, the Greek equivalent in transliteration, and the number of times that the Greek word occurs in the New Testament.

For those who are given to statistics this volume is indeed a paradise.

The volume has certain advantages which enhance its usefulness over other works of a similar kind. On the one hand, the frequency of a word, its spread or concentration, its range of meaning and connotation in the New Testament are all available to the investigator at a glance. On the other hand, the Index tells immediately which Greek word or words underlie any particular English word of the King James Version.

However, valuable and useful as this volume may be, there are certain defects which cannot be overlooked. In both the Concordance and the Index only single Greek and English words are given. This is a decided disadvantage as compared to other Greek or English concordances where words are listed in the brief contact of clauses or phrases in which they occur. This makes any concordance much more meaningful and useful for everyday study. With the volume under discussion, for instance, the various cases in which nouns, etc. occur, the moods, voices, tenses, etc. in which verbs are used, and grammatical constructions cannot be ascertained.

It seems inevitable that many a work which takes decades to prepare, will to some extent be outdated when it is published. This is the more so in the case of the present volume, since it was prepared and published in an era when the need for translations more up to date than the King James Version is so unmistakable among scholars and laymen alike. As a consequence the practical usefulness of the work is largely bound to the declining influence of the King James Version which was employed in its compilation.

But one hastens to say that the work is one of great historical significance for New Testament scholarship. It will be a valuable tool for future translators of the New Testament, particularly into English.

It would always be a problem which Greek text of the New Testament to use as a basis for a concordance, due to the uncertainties in the text. Since the author chose to employ the King James Version, his choice of the *Textus Receptus* was a wise one, although the Greek text of the New Testament, like

its English translations, has gone through some important developments since the time when the *Textus Receptus* became dominant. A quick check will point up some of the decided defects of this concordance for the average user, which result from the use of the *Textus Receptus*. In Mk. 1:16 the word *amphiblēstron* printed in this text is no longer accepted on the basis of good manuscript evidence. In Mk. 10:50 *anapēdēsas* is generally accepted as the correct reading, but the word is not listed in the present concordance at all. In Mk. 12:4 the reading *ētimasan* is accepted today on reliable manuscript authority, but this occurrence of the word is missing from Smith's concordance. The same is true for the reading *kruphaiō* which is generally accepted today in Mt. 6:18, and for the reading *proeírēka* in Mk. 13:23. In Mk. 15:46 the reading *mnēmeiō* is followed, while *mnēmati* is generally accepted today. In Mk. 15:6 the reading *parētoūnto* seems to be the correct one, but the *Textus Receptus* has *hónper ētoūnto*. In Mk. 15:45 the word *sôma* is given, while it seems as if the reading should be *ptôma*. In Mk. 15:7 the reading *stasiastēs* is generally accepted today; instead the concordance under discussion still gives *sustasiastēs* as found in the *Textus Receptus*. The word *susparássō* which is listed as occurring in Lk. 9:42 only, is today accepted in Mk. 9:20 also. Likewise *hupokátō* in Mk. 12:36 is accepted today instead of *hupopódion*.

It is hard for anyone to imagine the demands which a volume of this scope would make on an author and the amount of work that would go into it. For his untiring labor and for a useful tool, New Testament scholarship owes a debt of much gratitude to the memory of J. B. Smith.

DANIEL J. THERON

*The Eastern Schism*, by Steven Runciman. Oxford University Press, New York, 1955. Pp. 189. $3.40.

The late Dr. W. F. Adeney has described the separation between the Eastern and the Western Churches as "the most momentous fact in the history of Christianity during the Middle Ages" (*The Greek and Eastern Churches*, p. 229). In this book Mr. Steven Runciman, the well-known English authority on Byzantine history and churchmanship, examines afresh the nature and causes of this Schism, and he reaches conclusions which may be summarized thus:

First, the date, which is usually given for this separation, is 1054. But Mr. Runciman shows that the events of that year, while undoubtedly devisive, did not in the eyes of contemporaries constitute a formal breach between the two groups of churches. They were made so only by a later and not very accurate interpretation of them, particularly in the West. The final breach, in fact, did not take place until the first half of the 13th century. Second, as to the causes which finally precipitated this Schism, Mr. Runciman's verdict is this. It is frequently said that the main reason for the breach was the addition by Western Churchmen of the so-called *filioque* clause to the Nicene Creed. It is perfectly true that the Eastern Churchmen did not approve of this addition; they disliked its theological implications, and they resented the fact that it was done unilaterally, without the authority of a General Council such as had initially drawn up the Creed. But, as Mr. Runciman says, "The quarrel over the Procession of the Holy Ghost was not in itself a cause for Schism, any more than divergencies of usage in the liturgy" (p. 160).

The real causes of the Schism were three in number: 1. The claim of the Roman Papacy to universal jurisdiction over the whole Christian Church, including the right to hear appeals; 2. The economic aggression in Constantinople of the maritime cities of Italy, especially Venice, which threatened to monopolize the international commerce of Byzantium; and 3. Most important, the Crusades, especially the Fourth Crusade, during which Constantinople was sacked in 1204 and a Latin Kingdom set up there.

This vandalism brought the alienation between the Eastern and Western Churches down to the popular level, where the masses of the citizenry could not fail to see and feel it. The Papacy was not responsible for the Venetian economic aggression, and Pope Innocent III was genuinely shocked at the sack of Constantinople. But the net result of these factors was to complete the alienation of East and West and render their permanent ecclesiastical separation inevitable.

The conclusions reached in this work of first-class scholarship are clear and convinc-

ing; the book makes a major contribution to a true understanding and just appraisal of the great Christian Schism of the Middle Ages.

NORMAN VICTOR HOPE

*The State in the New Testament*, by Oscar Cullmann. Charles Scribner's Sons, New York, 1956. Pp. 123. $2.50.

It has sometimes been contended that the New Testament presents somewhat contradictory viewpoints with respect to the problem of the relation of the Christian Church to the political State. Jesus admonishes his followers to "render unto Caesar the things that are Caesar's and unto God the things that are God's" (Matthew 22:21); Paul declares that "the powers that be are ordained of God" (Romans 13:1); the author of the Book of Revelation depicts the State as "the beast" (Revelation 13), whose claim to worship by its citizens Christians must resist even to death. Thus there seem to be three different viewpoints expressed in the New Testament on this question: Paul is favorable to the secular authority, the author of the Apocalypse is unfavorable, while Jesus seems to stand midway between the two, favorable to the State, but only within clear limits.

It is the basic contention of Dr. Oscar Cullmann—the famous New Testament scholar of Basel and Paris—in this book that on this question of the relation of the Church to the State the New Testament presents not three attitudes but only one. That attitude may be summed up thus. The New Testament asserts that in Jesus Christ the Kingdom of God has come, but has not yet reached its final triumph and consummation: D-day has come, but V-day is still in the future. During this period between the arrival of the Kingdom and its final consummation—i.e. between Jesus Christ's first coming and His second—the State has a definite place in God's economy, as a preserver of order and dispenser of justice. This being so, the Christian should give the State his support, meeting its just demands—e.g. its taxation—and even praying for its welfare. But should the State attempt to overstep its God-appointed bounds, and seek to absolutize itself —i.e. should it attempt to usurp the place which rightfully belongs only to God—the Christian must resist such claims, passively yet firmly, and expose them for what they are, namely opposition to God. It is this one viewpoint which Jesus, Paul, and the author of the book of Revelation all express, in the particular circumstances which confronted them.

It must be admitted that this thesis of Dr. Cullmann makes sense of the New Testament references to this question. And not only so; but it suggests a proper basis for worthy and constructive Christian citizenship in every age of the Church's history.

NORMAN VICTOR HOPE

*The Church in Soviet Russia*, by Matthew Spinka. Oxford University Press, New York, 1956. Pp. 179. $3.25.

In this able and well-informed book Dr. Matthew Spinka, Waldo Professor of Church History at the Hartford Seminary, presents an account of the relations between the Orthodox Church of Russia and the Soviet state from the 1917 Revolution to the present day. He does this by analyzing the relations of the successive Patriarchs of that Church with the governmental authorities.

The first Patriarch was Tikhon, who was elected to his high office at the Sobor (Ecclesiastical Council) of 1917, just before the Bolsheviks assumed power, and ruled as Patriarch—precariously at times—until 1925. He was not in sympathy with the new regime of Lenin, but in 1923 was released from prison on condition of renouncing his opposition to the Soviet government and discountenancing all counterrevolutionary activity. His successor in the patriarchate, Sergei, in 1927 capitulated to governmental pressure by promising the Stalinist regime the wholehearted support of the Church—and this, even though the State in no way curbed its atheistic propaganda, and continued to harass the Church in various ways. The German invasion of Russia in 1941 gave the Orthodox Church the chance to show its patriotism; and the Church took full advantage of this opportunity. In return for this support Stalin permitted a Sobor to be held in 1943, at which Sergei, hitherto only acting Patriarch, was officially elected to this office. Sergei died the next year, and early in 1945 his

henchman Alexei was elected to succeed him. Alexei has carried on—and even carried further—the collaborationist policy set by his predecessor. In particular, he has sought to become the real head of the Eastern Orthodox Churches, not only within Russia but also beyond its borders, in attempted fulfilment of the theory expounded in the sixteenth century by Philotheos, that Moscow is, ecclesiastically speaking, the third Rome, in succession to Rome and then Constantinople. This policy of Alexei has not only enhanced Moscow's ecclesiastical prestige: it has also played right into the hands of the Soviet state in its attempts to dominate the satellite states of Eastern Europe.

Dr. Spinka's main thesis, then, is that the forty years since 1917 have witnessed the progressive capitulation of the Russian Orthodox Church to the Soviet State, so as to be controlled and manipulated for the State's secular ends. There can be little doubt as to the truth of this thesis. But, as Dr. Spinka admits, there are several considerations which may be adduced, if not to justify, at least to explain, this unsatisfactory situation. For one thing, for centuries before the Bolshevik Revolution, the Orthodox Church was held in thraldom by the Romanoff State: it was, as Lord Acton once said, "the gilded crutch of absolutism." The situation today is virtually the same, except that Eastern Orthodoxy is no longer the official religion of the Russian State. Again, this collaboration with the State, however distasteful it may have been to men like Tikhon, was the price which had to be paid by the Orthodox Church for bare survival: otherwise, the Church might have been well-nigh blotted out entirely. Thirdly, this Orthodox Church, however "cabin'd, cribb'd, confin'd," has grown in popularity with the Russian people, especially since World War Two broke out.

Dr. Spinka concludes his well-documented book by saying that "the present regime is far more dangerous to the religious life of its citizens than the tsarist rule was, particularly because of the greater control over the education of the younger generation"; and this is doubtless true. But he is also justified in adding that "we must still trust that the religious faith of the Russian people shall ultimately prove victorious" (p. 154).

NORMAN VICTOR HOPE

*The Call of the Minaret*, by Kenneth Cragg. Oxford University Press, New York, 1956. Pp. 376. $6.25.

Kenneth Cragg has given us one of the best books on Islam to appear in many years. He finds the essential tenets of Islamic faith and practice in the various phrases of the "Call to prayer" which sounds from the minaret five times a day over the world of Islam. This call begins with the "word of witness," "There is no god but Allah, and Muhammed is the apostle of Allah." The author finds that most Muslim theology stems from this short creed.

By way of introduction, Dr. Cragg reviews the startling changes which have taken place in the world of Islam in the last decade, or since 1945. Against this setting he goes on to show first the meaning of the call to prayer for the follower of Islam. He says, "We wish to hear at the minaret what it is which greets every rising sun and salutes every declining day for millions of contemporary men."

The discussion being around the phrases of this call is limited in scope and at the same time, as the author shows, covers the basic essentials of the faith and practice of Islam. While he admits that he looks at Islam from the standpoint of a Christian, he contends that no person can write or think from a vacuum and his treatment is always with deep understanding and appreciation and profound scholarship.

The next section of the book is entitled "Minaret and Christian" and seeks to find the meaning of the call to prayer for those who while maintaining their faith in Christ wish to understand in a deeper way their Muslim friends and their religion. Here the author is led into Christian theology by way of comparison and hears the voice of the minaret call Christians to understanding, service, retrieval, interpretation and patience.

The author is eminently fitted for his task of interpreting Islam for our day. He lived for some fifteen years where he heard the call of the minaret resound morning, noon and night. Since 1951 he has been professor of Arabic and Islamics at Hartford Seminary and is now on leave of absence with headquarters in Jerusalem to make a further study of Muslim-Christian relations. In the meantime he continues to be editor of *The Muslim World* quarterly.

This book will undoubtedly take its place as an authority in the field. For those who wish to pursue the study of the subject farther there is an excellent bibliography. Though the author writes with a clear and distinctive English style the book should not be read rapidly. It offers much food for thought and rewards contemplation.

J. Christy Wilson

*Christianity and the Asian Revolution.* Edited by Rajah B. Manikam. Friendship Press, New York, 1956. Pp. 293. $2.50.

This volume was first published in India but an edition in this country comes at a most opportune time as the special mission study subject for the current year is "South East Asia." The editor of the volume under review is Rajah B. Manikam, who is Joint Secretary for East Asia of the International Missionary Council and the World Council of Churches. Manikam is also co-author, with Winburn T. Thomas, of the main adult study book for the year under the title, *The Church in Southeast Asia.*

*Christianity and the Asian Revolution* is a symposium by Christian leaders of the churches in Asia. One does not read far until he is convinced that there has indeed been a great revolution in Asia and the cross currents of the revolution are still running strong as new political, social and economic forms and standards emerge in this important part of the world.

The problems of government, nationalism, treatment of minorities and the great clash of rival ideologies still resound throughout south and east Asia. The second part of the book has to do with a phenomenon which has accompanied the rise to independent government of the states of Asia. This is the resurgence of the religions of this part of the world, particularly Hinduism, Buddhism and Islam. After an excellent review by these Christian leaders of Asia who know these resurgent religions very well, there are considerations of "The Christian Approach to Non-Christian Religions," "The Churches at Work in the Asian Context," and "The Unfinished Task."

At the beginning of the book there is a list of the countries considered with their area, total population and the size of the Christian church in each. One notes that the figures are taken from western sources such as the World Christian Handbook, the Statesman's Yearbook and The Encyclopaedia Britannica.

Certainly this book should be studied as background material for anyone who is to teach on the mission study subject for the churches this year.

These East Asian leaders conclude with the following word. "We write these things to you and also to ourselves with a sense of urgency. We must work while it is day. No one can say how long our present time of expansion and opportunity will continue. Yet we are able to keep watch without anxiety and to work together without haste, because we are partners in obedience to Him in whose will is our peace, and in whose service is perfect freedom."

J. Christy Wilson

*The Douglass Sunday School Lessons 1957,* by Earl L. Douglass. The Macmillan Company, New York. Pp. 490. $2.95.

Again it is a joy to receive and review this most homiletic of the commentaries on the International Sunday School Lessons. For the year 1957 the lessons cover a most representative portion of Scripture. In the first and a part of the second quarter there is a study of the Gospel according to Matthew. Then the lessons turn to studies in the Book of Genesis. The third quarter goes on to "Personalities of the Old Testament" and for the final quarter there are lessons from the Epistles of Paul.

Our Seminary students find the homiletic treatment of these lessons most useful in giving them pointers for Scripture exposition. In fact we know that a number of students keep a file of these books over a period of seven to ten years during which the lessons cover most of the Bible. These books are a real mine for prayer meeting topics, for making up a series of Bible studies for an adult class or a young people's group, or for most any type of Bible study. There could hardly be a more practical series for the minister's library.

In recent years the Douglass lessons have

also included a list of audio-visual materials to go with most all of the lessons. These give the nature of films and film-strips, where to get them and the rental price, which must be of great value to Bible School superintendents and pastors. It is easy to see why this is the most popular of the Sunday School Lesson commentaries among Seminary students and it should certainly be of equal value to pastors in the parish.

J. CHRISTY WILSON

*The Minister Behind the Scenes*, by George Hedley. The Macmillan Co., New York, 1956. Pp. 147. $2.50.

Dr. George Hedley was born in China, took his preparatory work in England, received his higher education in the University of Southern California, and is now Chaplain and Professor of Economics and Sociology in Mills College. The substance of this book was given at Duke University as the James A. Gray Lectures. It is based upon Dr. Hedley's personal experience and the results of a questionnaire. The volume gives a revealing picture of the back-stage life of the minister. The reader who is a minister will see himself afresh in a serious as well as a humorous light.

Hedley realizes that the minister is a many-sided person: organizer, teacher, orator, executive, counselor, group worker, citizen, promoter, family man, friend and nowadays a psychiatrist, although he has always been a physician to the sick and weary.

Very wise counsel is offered the minister in these pages. Hedley writes about profession reading, collateral reading, choosing sermon texts, hobbies, pets, banking, insurance and the life of devotion. Since he writes about the minister as an "actor," his treatment follows that art: studying the part, knowing the stage, adapting the script, keeping in condition, checking the cash and staying in character! Since "the minister is a public person . . . he is an actor." Some observers, Hedley remarks, have alleged that "we parsons are mostly frustrated hams, showing off in the pulpit because we don't have what it takes to make good on the stage."

Various aspects of the minister's life are touched upon deftly and helpfully. The habits of reading discovered by Hedley's questionnaire sent to clergymen of thirteen denominations reveal that "these gentlemen devote the equivalent of one and a half working days a week to the scripts that directly underlie their speaking parts." And the author goes on to show how that one and a half days can be used in reading to help the minister to study his part or "script." He has some helpful suggestions on rediscovering the Bible, reading early Christian writings and books on Protestant beginnings, commentaries, current religious books and periodicals. To "know the stage" the minister must read his newspapers, current fiction, and books on man and society, poetry and drama. To "adapt the script" involves choosing sermon subjects and in general trying to get across the message. "Keeping in condition" touches upon hobbies, life with the family, amusements, exercise and the like. Of course, the minister must be a careful financier of meagre resources. And to stay "in character" he is faced with the problem of maintaining his "spiritual glow."

All in all, this is a delightful, helpful and inspirational book to read. A young minister or a seminarian will be greatly profited by reading it carefully.

E. G. HOMRIGHAUSEN

*Joy in Believing*, edited by Walter Russell Bowie. Charles Scribner's Sons, New York, 1956. Pp. 248. $2.95.

The sub-title of this volume is *Selections from the Spoken and Written Words of Henry Sloan Coffin.* Those of us who knew Dr. Coffin—even slightly—and heard him preach will greet the publication of this book with gratitude and satisfaction. And our gesture of appreciation includes Professor Walter R. Bowie who served for many years on the Faculty of Union Seminary and who is ably qualified to select the best from the notes and papers of one of the most distinguished of American preachers.

The book is divided into fourteen sections which carry such headings as, "Through Perplexity to Faith," "The Comradeship of the Risen Christ," "Christian Marriage and the Family," and "What the Church May Be." In each grouping there are a dozen or more pithy paragraphs of thought and comment

which are a devotional—and sometimes chastening—experience to read. Many of Dr. Coffin's prayers are included, all of which are little masterpieces of diction and reverent supplication.

Here is a choice volume to be picked up again and again. It is more than just a book of devotion, though an admirable one; it is a little compend of "rich fruits from the thought and emotion of one of the inspired and inspiring Christians of our time."

DONALD MACLEOD

*Hymns and the Faith*, by Erik Routley. Seabury Press, Greenwich, Conn., 1956. Pp. 311. $6.00.

There are not many first rate books in the field of hymnology. Among the more familiar titles, Louis F. Benson's *Hymnody of the Christian Church* has continued to be the most adequate primer for use in classroom and study group. Unfortunately many similar examinations of the hymnody of Christendom have had to do with sources and history, with a lesser emphasis upon content and meaning. With the contemporary renascent interest in the quality of our acts of worship this latter emphasis takes on more significance.

Among contemporary hymnologists, Erik Routley has few peers. His learned writings have gained wide attention and his roles as lecturer, librarian, organist, and chaplain at Oxford have given him the authoritative and scholarly standing he deserves.

The method and purpose of this new volume are stated in the Preface: "The principle is to discuss each hymn with the chief emphasis on what it says, to elucidate the occasional obscurity, and, by reference to scripture and the church's teaching, to throw light on our traditional Christian beliefs as they are adorned by traditional Christian songs." With these ideas in mind the author presents forty-nine short studies of individual hymns which have become "an inseparable part of the religious life of all English-speaking people." Happily, all except two are found in the *Hymnal* of the Presbyterian Church, U.S.A. Moreover, these studies are arranged here in somewhat of a credal series, from "God the Father" to "The Life Everlasting." This pattern comes from Dr. Routley's firm belief that the hymnody of the Christian Church has more to say than one would guess about the central doctrines of our common faith.

What gives this volume its peculiar distinction is the thoroughness of and the vein of originality in all these studies. Each chapter is a mine of information and is, at the same time, very interestingly written. Hymns we have sung somewhat mechanically for generations are analyzed carefully and emphases we missed through blind surrender to rhythmic tunes are brought sharply to light. The author's semantic studies are exceedingly helpful, especially where he shows how very much the Hebrew language has influenced the vocabulary of Christian hymnody by way of the King James Version of the Bible. "The distinguishing rhythm of the King James Bible comes not so much from the fact that it was written in the early seventeenth century, as from the fact that it is a literal translation of Hebrew into seventeenth-century English. . . . It was men who knew their Bible intimately who gave us our greatest hymns" (p. 147).

Preachers will find these chapters suggestive and useful either in selecting hymns more intelligently or in exploring some of the great doctrines for sermonic purposes, e.g. the discussion of "covenant" (p. 46ff.). Choir directors and students of hymnology will add this helpful book to their collection and will refer to it frequently.

DONALD MACLEOD

*The Integrity of Preaching*, by John Knox. Abingdon Press, Nashville, Tenn., 1957. Pp. 96. $1.75.

In the Preface to *Fire in Thy Mouth*, a very able discussion of the nature and method of biblical preaching, Donald Miller writes, "The rediscovery of the Bible as the source book of theology has not gone far enough—it has not reached the pulpit."

Dr. Miller's concern is shared by another outstanding New Testament scholar, Professor John Knox, of Union Theological Seminary, New York, whose latest book will fill a real need in guiding thoughtful preachers in their approach to a vital interpretation of the Scriptures to our times. Many of us who teach in

the field of preaching welcome just this kind of treatise and are happy that Dr. Knox, who has shared with us formerly his up-to-date thinking in the area of biblical theology, has made available now his mature reflections upon the discipline of preaching.

Originally these chapters were given as the Gray Lectures at the Divinity School of Duke University in 1956. The author does not give us merely a listing of techniques or a rule of thumb syllabi for "hand to mouth" preachers. His study is more basic. In seven thoughtful chapters he describes the character of authentic preaching and defines its primary meaning and purpose. In page after page, Dr. Knox comes to grips with some of the most pertinent issues that have to do with contemporary preaching: the wherewithal that makes biblical preaching relevant; the problem of exegesis and intellectual integrity; the relation between preaching and teaching; how preaching must be successful communication and at the same time be more than what the secular mind considers to be good communication; the problem of preaching in and as worship; the lack of the sacramental element in much of contemporary preaching. In all of these the author explores new facets of the unique and influential place of the pulpit and resolves many of its problems with honesty and conviction.

This is a book to be read carefully by every preacher who is anxious to improve his handling of the Bible and its resources in his sermons. Rarely, in the short compass of less than one hundred pages, will he find a better demonstration of "useful" scholarship.

DONALD MACLEOD

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